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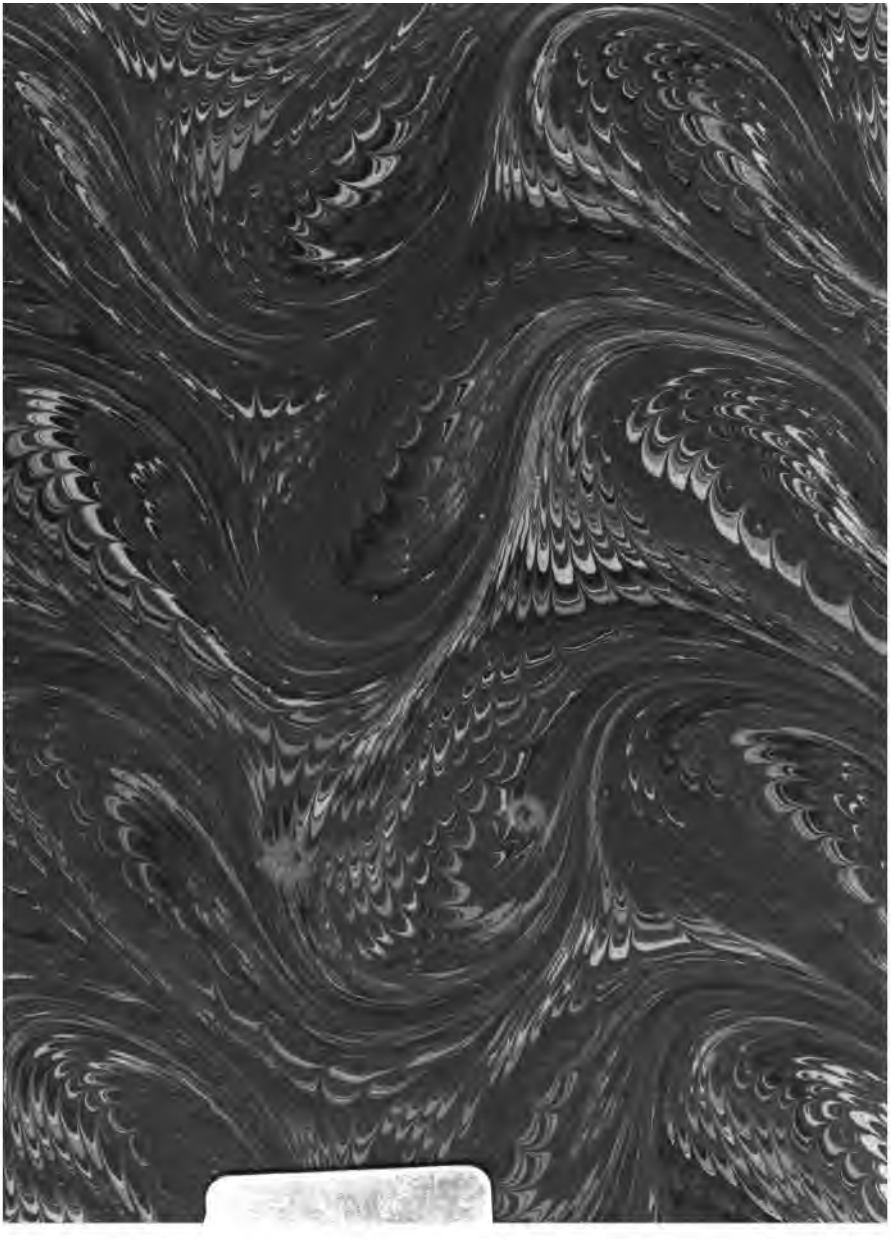

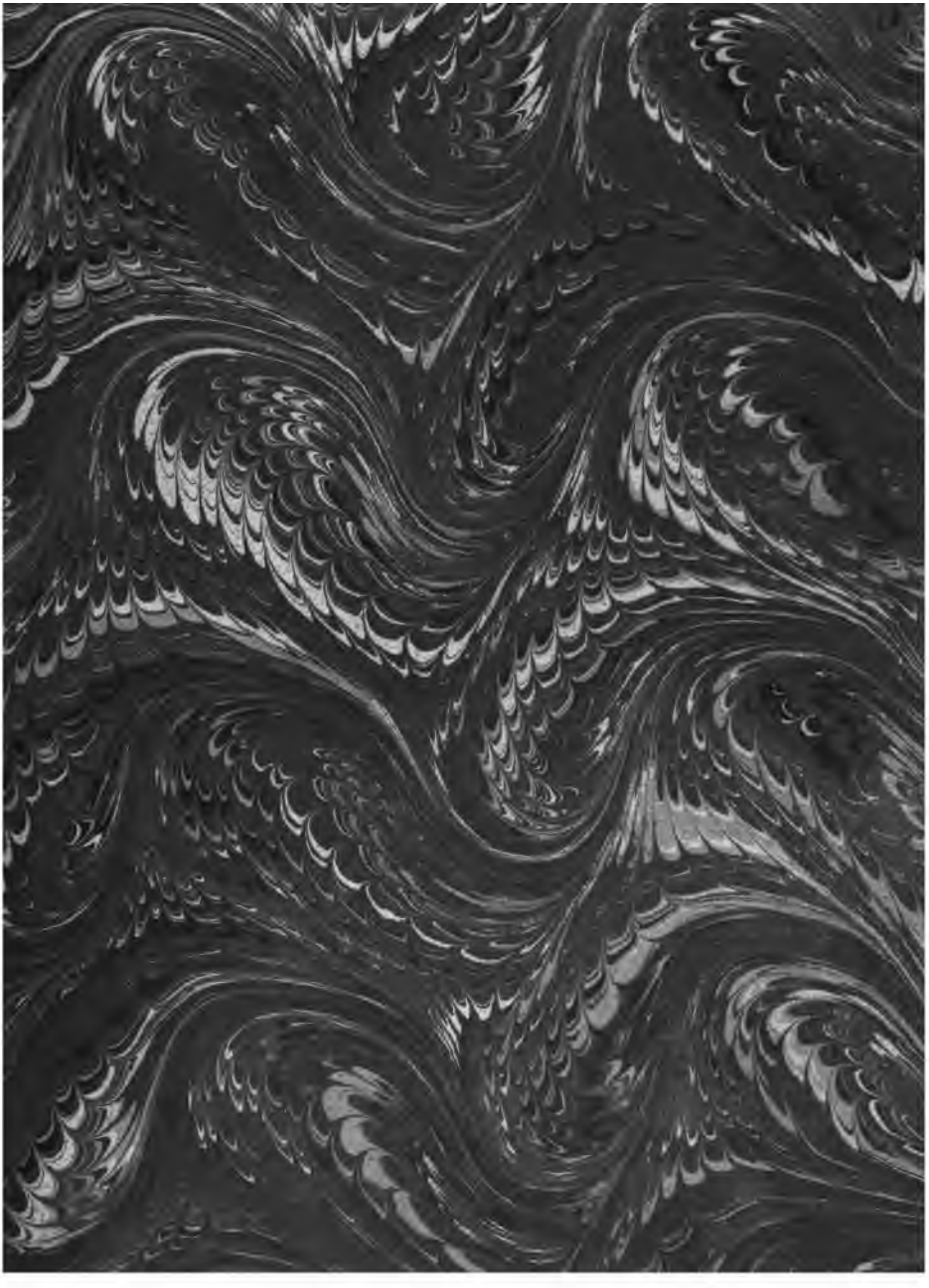

Samaria's Downfall:

OR, A

COMMENTARY

(By way of Supplement) on the Five laſt Verſes of the Thirteenth Chapter

OF

HOSEA:

VVherein is ſet forth,

Ephraim's { *Dignity.* *Duty* *Impenitency,* And *Downfall.*

Very ſuitable to, and ſeaſonable for, theſe preſent Times. Where you have the Text explained, ſundry Caſes of Conſcience cleared, many Practical Obſervations raiſed (with References to ſuch Authors as clear any Point more fully.) And a Synopſis or brief Character of the twenty Kings of *Iſrael*, with ſome uſeful Inferences from them.

By *THOMAS HALL*, B. D. and Paſtor of *Kingſnorton.*

Thus will I do to thee, O Iſrael, and becauſe I will do thus unto thee, prepare to meet thy God, O Iſrael, Amos 4. 12.

A prudent man fore-ſeeth the evil, and hideth himſelf, Prov. 22. 3.

Etſi Chriſtus & Apoſtoli minantur facinoroſis, & graviter reprehendunt vitia; tamen Prophetarum conciones ideò ad deterrendos malos aptiores, & ad timorem Dei inculcandum efficaciores ſunt, quia ſemper certas pœnas flagitioſorum addunt, quas eventus poſtea effecit non fuiſſe vanas. Luther. *in Præfat. ad Hoſeam.*

London, Printed by R. I. for Jo. Cranford, at the Caſtle and Lion in St. Pauls Church-yard. 1660.

101. f. 69

BIBLIOTHECA BODLEIANA

TO THE Renowned CITIE OF LONDON,

GRACE, MERCY, and PEACE bee multiplied.

A Word ſpoken in ſeaſon is much commended by the wiſeſt of men, *Prov.* 15. 23, and 25. 11. Yea, it is made one of Chriſts excellencies, that *hee had the tongue of the Learned, and knew how to ſpeak a word in ſeaſon*, Iſa. 50. 4. Such words are not onely profitable, but alſo powerfull, and carry abundance of convincing ſtrength and force with them, *Job* 6. 25. This principally hath emboldened mee to dedicate this Treatiſe to you. Had I ſearched for five verſes thorow the whole Bible, I could hardly have found five together (all things conſidered) more ſuitable and ſeaſonable for the preſent times wee live in.

In them wee have an Alarum for the Drowſie, a Corraſive for the Impenitent, a Cordial for the Penitent, and many quickening Conſiderations to move us all to a ſpeedy preparing to meet our God in a way of unfeigned Humiliation before the Decree bring forth, and the fierce anger of the Lord ceize upon us.

Here wee may ſee Ephraims Dignity, and Ephraims Down-

fall, and thoſe ſins which helpt to bring him down; and in him wee may read *Englands* condition; the Lord hath made us his *Ephraim*, hee hath laid his right hand upon us, hee hath made us the head of the Tribes, hee hath ſet us above, when for our ſins hee might long ſince have laid us in the duſt. *Ephraims* ſins were *Ephraims* ruine; and if thoſe ſins bee found in *England*, which were found in him, what can wee expect but the like judgements? for God is the ſame to the ſame ſinners. If *Samaria's* ſins bee found in *London*, *London* muſt look for *Samaria's* judgements. God will not ſpare ſin, where ever hee findes it, bee it in City or Country. Sin hath brought down greater Cities than yours; as they had their times of riſing, ſo of ruining; as of building, ſo of burning; witneſs *Nineveh*, *No*, *Tyrus*, *Babylon* and *Jeruſalem*: Sin hath made them all a deſolation. For my own particular, I ſhall never expect that City or State ſhould proſper, till Gods Church proſper; or that our houſes ſhould continue, when Gods houſe lies waſte; all our buildings will bee but *Nods* and *Babels*, that is, unſettlement and confuſion, till Gods houſe bee ſetled and exalted amongſt us, *Hag.* 1. 4, 6, 7, 8, 9, *&c.* It is the ſins of *England* that I fear more than all the enemies in the world. It is not *Spain* or *Italy*, it is not *France* or *Turkey* that I fear; though all Nations ſhould compaſs us about, yet were wee but an obedient people, I ſhould not doubt, but that in the Name of the Lord wee ſhould deſtroy them. But it is the Atheiſm, Hereſie, Blaſphemy, Security, Impenitency, Apoſtacy, Prophanation of holy things, Formality, Hypocriſie, Unrighteouſneſs, Diviſion, Witchcraft, and contempt of the Goſpel. Theſe, even theſe are the enemies that I fear; and if any thing deſtroy us, it is theſe abominations that reign amongſt us. *Bee inſtructed therefore, O England, and thou, O London, the chief City thereof, leſt the Lords ſoul depart from thee, and thou bee made a deſolation*, Jer. 6. 8. God hath born long with our provocations, but hee will not alwaies bear, but will at laſt reconcile his patience with the fierceneſs of his fury. Let not therefore Satan delude any, as if theſe were but ſome melancholy conceits, ſome fearful fancies, or vain prognoſtications of ſome lying *Aſtrologers*; but know, that theſe are certain Aſſertions,

tions, grounded upon the infallible Word of God, whose Threatnings, as well as Promises, are like unto Silver, that hath been seven times purified, and thorowly tried, *Psal.* 12. 6.

It is true, wee have many Priviledges that others want, but no Priviledges can preserve an impenitent people from ruine, *Jerusalem* was highly priviledged, and had the choicest Preaching a little before its downfall. The sins of a City and Nation may bee so great, that though *Noah*, *Job* and *Daniel* (three men that could do very much with God, *Ezek.* 14. 14.) Should stand before the Lord for them, yet they shall not prevail for a hardened, Apostatizing people; where such spiritual judgements go before, there temporal judgements alwaies follow, *Isa.* 6. 9, 10, 11, 12. *Sinning is worse than suffering*; better see a people bleeding, than blaspheming; for by our Sufferings God is glorified, but by our sinns hee is dishonoured.

Wee are a people that are much for *Liberty*, wee cannot endure a yoak, no, though it bee Christs easie yoak, yet wee will not have him to reign over us; wee will not serve him with gladness, and singleness of heart in the abundance of all things; and therefore hee may justly make us serve our enemies in the want of all things, *Deuteronomy* 28. 47, 48. And as wee are all for Liberty, so hee may justly proclaim a Liberty for us to the Sword, Pestilence and Famine, *Jer.* 34. 17.

God hath *humbled* many in your great City, by sickness, poverty, and decay of Trading, &c. But have you been made *humble* thereby? Hee hath sent the choicest of his Ministers amongst you, and fed you (in a spiritual sense) with the finest of the Wheat, but have you answered Gods cost and care? and are you bettered by all his dispensations to you? Have you heard the voice of the Rod, and who hath appointed it? or have you not rather fallen away more and more, and grown worse and worse? if so, how can you expect peace, when your Apostasies, witchcrafts, and spiritual fornications are so many? 2 *King.* 9. 17, 18.

But it is not for mee to counsel you, who have so many *living* **and dead* Counsellors at hand; I shall therefore betake my

*See Mr. *Willes* his most seasonable and solid peeces on 2 Tim. 3. 1. newly printed.

my ſelf to Prayer, deſiring that the good will of him that dwelt in the buſh, may dwell amongſt you, that hee would bee for walls and bulworks to you, and your glory in the midſt of you; that hee by the Spirit of fire and of burning would purge out of you every thing that offends, that your ſcumme of Blaſphemy, Hereſie, Hypocriſie, Unrighteouſneſs, &c. may no longer abide in you, but that the Name of your great and famous City may for ever bee, *Jehovah Shammah, The Lord is there.* This is, and ſhall bee the Prayer of

Your Servant in the Lord,

Kingſnorton,
Novemb. 17. 1659.

THOMAS HALL.

TO

TO THE READER.

HAving occaſion lately to peruſe Mr. Burroughs *on* Hoſea 13. 13. *I found that his Commentary was defective, and that Mr.* Burroughs *(that Prince of Preachers) died before hee had finiſht the Chapter; whereupon I peruſed the remainder of the Chapter, and finding it to bee very pat and pertinent to theſe preſent drowſie, dangerous times wee live in, and that no man had ſet upon it this twelve years (for ſo long hath Mr.* Burroughs *been dead) I having a little reſpite, in the ſtrength of my God I ſet upon it, and by his aſſiſtance have at laſt compleated it. It is true, it hath coſt mee ſome pains, the moſt of theſe five Verſes being ſo turned and tortured, ſo intricate and perplex, admitting of ſo many various Lections and Senſes, and Interpreters are ſo divided amongſt themſelves, that hee had need of a great deal of Prayer and Patience, that undertakes them. I think there are not many harder Verſes in the Bible, than ſome of theſe that I have lighted on, yet by a good hand of providence I have gone thorow them, and have not balked any known difficulty, but have made all as plain, and intelligible as poſſibly I could.*

Many Poſthumous works have had Supplements

excelling

excelling their Predeceſſors; this cannot bee expected here. All that I can promiſe thee, is this, that I have as fully and faithfully explained the Text, as poſſibly I could: I have raiſed thence many uſeful Obſervations, and given in References (becauſe I underſtand they are very acceptable to many) to ſuch as inlarge upon any point more fully. Some Common places are ſuccinctly handled, and if any Controverſie occur (according to my cuſtom and calling) they have a laſh and a paſs.

As for the fourteenth Chapter, it is piouſly and pithily opened by two very grave, judicious men; Dr. Sibbs. Dr. Reynolds. *So that now you have the whole Propheſie compleated; If thou reap any benefit, give God the praiſe, who is pleaſed to ſhew light in the darkneſs, and ſtrength in the weakneſs of*

Thine in the Lord,

THOMAS HALL.

Samaria's

Samaria's Downfall:

OR,

A COMMENTARY

(By way of Supplement) on the five laſt verſes of the thirteenth Chapter of HOSEA.

HOSEA 13. 12.

The iniquity of Ephraim is bound up [*by God*] *his ſin is hid* [*with him.*]

THis Chapter contains the ſum of the eleventh Sermon of *Hoſea*, wherein the Prophet (like the ſweet Singer of *Iſrael*) treats both of Judgement and Mercy; and uſeth both drawing and driving Motives, (one or both of which uſually work upon all ingenuous diſpoſitions) to bring them to Repentance. And ſince God hath ordained the Law to make way for the Goſpel, and Humiliation to go before Conſolation, therefore the Prophet, firſt denounceth Judgements againſt *Iſrael*, and ſpecially that of *the Sword*, which ſhould cut off his Kings, deſtroy his Kingdome, take away all their pleaſant things, and make them a deſolation; neither was God to bee blamed for all this, for it was their own ſins that had brought thoſe evils upon them, viz. their Idolatry, *Pride*, *Carnal-confidence*, Impenitency, Stupidity, Ingrati-

Inter omnes Prophetas Hoſeas maxime velut ſummavia concionum ſuarum ponit. Mercer.

tude,

tude, and Forgetfulneſs of that God, who had raiſed them to great glory and dignity.

2. He ſets forth the fierceneſs of Gods wrath againſt them, (*ver.* 7, 8.) Great bleſſings when abuſed, bring great judgements. Their ſins had turned God their great Benefactour into a Lyon, a Leopard, a Bear; and imbittered his ſoul againſt them. They dreamt they ſhould finde him a God all of mercy, he tells them they are miſtaken; for now they ſhould finde him a God full of fury.

Deus comparatur Leoni ſævo, quo nulla beſtia truculentior. 2. Pardo in via obſervanti, quo nulla ſubtilior. 3. Urſo catulis orbato, quo nulla ſævior. 4. Cuivis immani beſtiæ, ſiqua alia prioribus immanior, ſub genere continetur. Tarnovius in locum.

3. Whereas they might think to eſcape becauſe God had ſo long forborne them; the Prophet by a Prolepſis prevents this conceit, *Ver.* 12, 13. *The iniquity of Ephraim is bound up, and his ſin is hid,* q. d. *Ephraim* thinks now he may take his pleaſure ſince his iniquity lyes hid, and he hath ſo long eſcaped; but mark what follows, *ver.* 13. *The ſorrows of a travelling woman ſhall come upon him.* As the pleaſure of conception hath the pangs of child-birth attending it; ſo this ſecure and pleaſant people ſhall certainly meet with ſorrow in the end, and therefore *Ephraim* is but an unwiſe ſon, and guilty of great folly, in that he doth not ſpeedily make his peace with God.

4. Leſt they ſhould be deſpondent and deſpair, he intermixeth comfort with his threatnings, and allayes the terrours of the Law with the promiſes of the Goſpel, *ver.* 14.

5. Yet leſt they ſhould grow ſecure, after a little *hyperbaton* and interruption of the order of the words, he returns to denounce judgements, and tells them, that notwithſtanding the promiſe of deliverance, yet firſt they muſt expect a deſolation of the chief City and the Kingdom, *ver.* 15. 16.

Hoſea eſt commatius, et quaſi per ſententias loquens. Hieron.

In this twelfth Verſe we have briefly ſet forth the deſperate and deplorable condition of Gods people; they were come to that height of wickedneſs, and grown ſo ſtupid under Gods ſtroaks, that now they muſt expect no more pardon, nor look that God ſhould bear any longer with them. So that in theſe words the Lord meets with the vain conceits of the looſe perſons of theſe times, who ſoothed up themſelves in their evil wayes, and becauſe the Lord ſuſpended his judgements for a time, therefore they never ſuſpected them, but thought that the Lord was ſuch a one as themſelves, that is, no way diſpleaſed with their ſins, but ſince he connived at them, therefore

fore they conclude he ſlept, & took no notice of them, but had utterly forgot them. But they are much deceived, ſaith the Lord, for I have ſeen all their wickedneſs, and have ſealed up all their ſins till the due time of revealing them (which is now at hand) be come. 'Tis true, I have borne long with them (let that offend none) for I have not forgot their provocations, they are all bound and bundled up ſo that not one of them ſhall be loſt, but they ſhall dearly reckon for them all together. As God hath a book of remembrance wherein he records the good deeds of his people, which ſhall one day be publiſht to their everlaſting praiſe, (*Mal.* 3. 16.) So he hath a book of remembrance, wherein he records the wickedneſs of the wicked, which ſhall ere long be publiſht to their everlaſting ſhame. As the ſin of *Judah* was written with a pen of iron, and an adamantine claw, ſo that it ſhould not eaſily be blotted out, (*Jer.* 17. 1.) So all the ſins of *Ephraim*, from the time of *Jeroboams* reign, to their going into captivity, were bound up and ſealed, that they might not be loſt. Papers that lye looſe and unbound are ſcattered with every wind, but when they are faſt bound up and ſealed, then they are ſafe and ſure. Mony that lyes at random is loſt, but that which is lockt up in Coffers is ſafe, and will be brought forth when need requires. So God had not forgot *Ephraims* ſin, but had hid and ſealed it up till the determined time to puniſh him was come, and lockt them up in his memory for a day of reckoning.

Yet to leave no clod unbroken that we may find out the golden Oare, I ſhall give you the Grammatical reading of the words; for a good foundation is the ſtrength of the building.

The iniquity.] *Avon*, the pravity and perverſneſs, the prevarication and crookedneſs of *Ephraims* wayes is laid up.

Gnavon, pravitas, prævaricatio, malitia; a Gnaval, curvus, obliquus fuit.

Of Ephraim.] *Ephraim* in the letter was *Joſephs* ſecond ſon, here 'tis put for the ten Tribes of *Iſrael* of which *Ephraim* was one of the chiefeſt. So *Hoſ.* 4. 17. and 5. 3. and 6. 4. and 7. 8, 11. and their firſt King after the diviſion was an *Ephraimite*.

Is bound up.] The metaphor implies ſpecial care and cuſto-

Signari in ſaculo præ diligentia conſuevit quaſi in

di cuſtodia. Proverb. Iſarur, ligata eſt, a Iſar ligavit, cuſtodivit, faſciculum iter Gen. 42. 35. 1 Sam. 25. 29. Prov. 23. 22. & 30. 4.

dy.

dy, and is borrowed from the men of the world, who are careful to lock up their money that it be not loſt; the like expreſſions you may read, *Deut.* 32. 34. *Job* 14. 17. and 22. 19. *Lam.* 1. 14. So the iniquity of *Ephraim* was ſealed and kept ſafe to be brought forth in due time as a charge againſt him. Though men ſcatter their ſins abroad and forget them, yet God bundles them up and remembers them, and as pardoning grace doth looſe the ſinner, ſo ſin unpardoned is ſaid to be bound up and reſerved for puniſhment, *Mat.* 16. 19.

His ſin.] (*i. e.*) The puniſhment of his ſin; 'tis a frequent Metonymical ſpeech to put ſin for the puniſhment of ſin. So *Levit.* 20. 20. *Numb.* 12. 11. *Ezek.* 4. 4, 5, 6. *Hattatho, peccatum ejus*, from *Chata*, to erre or wander from the mark; ſuch is ſin, 'tis a wandring and going aſtray from the Law of God, 'tis an erring from the mark which we ſhould alwayes aym at, *viz.* the glory of God and our own ſalvation.

Tſephunal abſcondita eſt, a Tſaphan, recondidit, cuſtodivit. So *Job* 10. 13. *Pſal.* 17. 14. *Prov.* 27. 6. *Jer.* 16. 17.

Is hid] Not from God, but with God, 'tis laid up by him for a day of reckoning, when the Lord ſhall pour out the fierceneſs of his wrath on *Iſrael*. So that their ſin is hid, not in mercy, but in judgement; not for protection, but for deſolation. *Samaria ſhall be made deſolate.* The Metaphor is taken from a treaſure where things are hid and laid up in ſtore, that when time ſerves they may be forth-coming. God layes up the ſins of the wicked in ſtore againſt a day of wrath, *Rom.* 2. 5. when he intends to puniſh them for all together.

OBSERVATIONS.

1. The Lord is very patient and bears long with ſinners.

2. Though he do bear long, yet he will not alwayes bear, but firſt or laſt he will certainly bring the puniſhment due to their ſin upon them. I ſhall only handle the firſt, the ſecond will fall in with the Application.

1. God is wondrous patient and bears long with ſinners. He's many years in bundling up mens ſins, and laying them up in his treaſury. He doth not preſently cut off ſinners, nor alwayes deſtroy wicked men in the act of ſin, as he might do (for ſo many ſins as men commit, ſo many damnations they deſerve) but with much patience and great-long-ſuffering he bears

beares with the Veſſels of wrath, *Rom.* 9. 22. He bore with the old world many hundred years, even till the whole earth was corrupt before him, and his Spirit tyred out (as it were) with ſtriving with them, *Gen.* 6. 3. 1 *Pet.* 3. 20. He ſpared *Sodom* ſo long that their ſins cryed to heaven for vengeance againſt them, *Gen.* 18. 20, 21. He ſpared *Iſrael* here three hundred and ſixty years ere he ſent them into captivity, *Ezek.* 4. 4, 5, 6. He ſpared *the Gentiles* foure thouſand years, *Act.* 14. 16. and bore with *Jeruſalem* till they ſtoned his Prophets, and would not bee reclaimed, *Matth.* 23. 37. and ſpared *Amalech* four hundred years, 1 *Sam.* 15. 2, 3. His Vials of wrath are Veſſels of large extent, but narrow mouths, they pour out ſlowly, but drench deeply, and diſtil effectually Gods wrath on the heads of his enemies, *Rev.* 16. 1. and 18 19. Though we provoke him dayly, yet he's Patient towards us, *not willing that wee ſhould periſh but come to repentance*, 2 Pet. 3. 9. Rev. 2. 21. He ſends his meſſengers in great compaſſion to us, riſing early to ſtop us in our ſinful courſes, and ſo prevent our deſtruction, 2 *Chron.* 36. 15. *Jer.* 25. 4 Yea he's not only Patient, but *long ſuffering*, which is a further degree of Patience, 'tis Patience lengthned out (*Exod.* 34. 6. *Pſal.* 103. 8. *Jonah* 4. 2.) he waits, and waits long for our returning, crying, oh when will you bee made clean, when ſhall it once be? *Jer.* 13. *ult.* if ſome good man ſhould ſit but one houre in the Throne of God, and look down upon the earth, as God doth continually, and ſhould ſee what abominable Idolatries, Witchcrafts, Blaſphemies, Hereſies, Homicides, Perjuries, Adulteries, Perſecutions, Oppreſſions, *&c.* were committed in that houre, he would undoubtedly in the next ſet all the world on fire. 'Tis well (in this reſpect) that we have to do with God, and not with man; *Hoſ.* 11. 9. *I will not execute the fierceneſs of mine anger, I will not deſtroy Ephraim*; why ſo? *for I am God, moſt true* in my Promiſſes, and of infinite Patience; and not man, who is mutable and Paſſionate, and could not bear the dayly indignities and provocations which are committed againſt me. Great then is the ſin of thoſe who abuſe the Patience and long-ſuffering of the Lord, adding ſin to ſin, and drunkenneſs to thirſt, that draw on iniquity with the cords of Vanity, and ſo treaſure up wrath againſt the day of wrath. Impunity breeds in them impenitency, becauſe puniſh-

ment

ment is not ſpeedily executed, therefore the hearts of the ſons of men is fully ſet in them to do evil, Eccleſ. 8. 11. Every word hath its weight, theſe indulged ſinners do not barely practiſe ſin, but their heart is ſet on it; the very bent of their ſpirit is to evil indefinitely (*i. e.*) to all manner of evil, and that with reſolution and full purpoſe of heart, they follow it fully: as good men cleave to God and his wayes with full purpoſe of heart (*Act.* 11. 23.) and are married to him, *Cant.* 2. 16. So do theſe to ſin and Satan, they are married to them, *Hoſ.* 4. 17. 'Tis this impunity and proſperous wickedneſs which makes men *Inſolent*, Pſal. 73. 8, 9. *Impudent*, Iſay 3. 9. and *Reſolute in ſin*, Jer. 44. 16, 17. Such are apt to think there is no God, or at leaſt that he regards not things below, or that he is like themſelves, approving of their wayes, and that which they do is no ſin, *Pſal.* 50. 16, to 22. Thoſe groſs hypocrites that talked ſo much of Gods Word, but denied him in their works, being Slanderers, Adulterers, Theeves, thought that becauſe God was ſilent and did not preſently puniſh them, that therefore he approved of their wickedneſs. But mark what follows, there is a ſtinging But, *But I will reprove thee, and ſet them in order before thee.* Thou ſhalt know one day how I hated thy ſin by the puniſhments which I will inflict upon thee for them, and though now thou hideſt them, yet then I will marſhal them and ſet them in rank and order before thy face. Conſider this therefore you that caſt Gods counſels behinde your backs, and hate to be reformed, before he awaken your drowſie conſciences, and rouſe up that maſtiff that lyeth ſleeping in your boſoms; and before you come to anſwer for all with flames about your eares. 'Tis a ſad and ſore deluſion wherewith Satan deceives millions of men, *viz.* that becauſe they are not preſently puniſhed, therefore they ſhall never be puniſhed, and ſince God hath forborne ſo long, therefore he will alwayes bear, and they ſhall never hear more of their ſins: hence it is that the wicked flatter themſelves in their ſins, *Deut.* 29. 19. *Pſal.* 36. 1, 2. *Iſay* 47. 7. To take off this, 1. Conſider that *Gods forbearance is no acquittance*, though he bear long, yet he will not alwayes bear. Wee ſee hee bore long with the Old world, *Sodom, Jeruſalem, &c.* but at laſt they paid for all. Mercy abuſed turns into fury, and the Preſervations of wicked men, are but Reſervations.

Etſi Deus pœnam differt, non tamen aufert; ſed ſingula peccata notat in libro, colligat in faſciculo, recondit in ſacculo, ideoque ſecuritas eſt vitanda, & pœnitentia agenda Tarno-

tions to greater wrath. God hath leaden heels, but iron hands; the further he fetcheth his arm, the heavier will the blow come; the further he draws his arrow, the deeper will it wound. Gods mill may grind soft and slow, but it grinds sure and small, *Nahum* 1. 3. 6. and he will recompence his Patience with the fierceness of his fury. Ever after the sweetmeats of sin, look for a sad and sour reckoning. There was never any that sinned against the Lord (be it never so secretly or subtilly contrived) but first or last the punishment of their sin did find them out, *Gen.* 4. 7. *Num.* 32. 23. As Parents let their children alone till they have multiplyed faults and have committed some signal one, and then they reckon with them for all together; so the Lord lets the wicked alone till they be ripe for ruine (*Gen.* 15. 16.) and have filled up the measure of their sin, that wrath may come upon them to the uttermost, *Amos* 1. 3, 6, 9, 11, 13. The whore of *Baby'on* that hath so long made her self drunk with the blood of the Saints shall at last be burnt with fire, yea 'tis said she is fallen already, to shew the certainty of it, *Revel.* 14. 8. God will avenge the injuries that be done to his Church, though it be long first, *Luk.* 18. 6. yea as the longer the mother goes with the child, the bigger will the child bee, and the more pain it puts the mother to; so the longer God keeps in his wrath and beares with a people, the bigger will the childe of wrath bee when it comes forth, and the greater will our misery bee, when God hath long held his peace and been still, then hee'l cry suddenly like a travelling woman, and will destroy and devour at once, *Isa.* 42. 14.

Sero licet veniat, certe venire solet.

Now the Lord shew mercy unto *England* and awaken us out of our deep security, for we have been a people that have exceedingly abused the Patience and long-suffering of our God; as he hath loaded us with mercies, so we have loaded him with our iniquities; wee have made him to wait with our sins, and broken his heart with our abominations, *Ezek.* 6. 9. As wee have been encreased, so wee have sinned against him: the more victories and success wee have had, the more blasphemous and licentious we have been. Do wee thus require the Lord oh foolish and unwise? Is this the thanks wee give unto God for above an hundred years Preaching? shall not the *Lord visit for such sins as these, and will not his soul bee avenged*

So long wee have enjoyed the Gospel compleatly without intermission. Q. Elizabeth began her reign, 1558

venged on such a Nation as this? 'Tis true, the Lord hath borne long with us, but he will not alwayes bear; but as he said to *Ephraim* here, so may I say to *England*, The iniquity of *England* is bound up, and her sin is hid till a meet time of punishment is come, which we have cause to fear is now at hand; and then God will reckon with us for all together, as wee use to do with rebellious children. Now sirrah, remember your villany at such a time, and your stubbornness at such a time. So now, remember your Covenant-breaking, saith God. *Item*, take this for your blasphemies, and that for your witchcraft; yea, and take this for your Heresies, aye, and take that for your Atheism and Apostacy. Take this for your intolerable Tolerations, and that for your reviling my Messengers.

Satan hath his Methods, Depths and Devices, and amongst the rest this is a special one, first to tempt men to sin, and then to security in sin. To this end he perswades them they may do well enough, though they have done thus and thus, yet they shall hear no more of it. Thus hee deluded our first Parents, first hee tempts them to sin, and then goes about to perswade them that they shall not dye nor bee punisht for their sin, *Gen.* 3. 4. Hee labours to free men from fear; that so they may bee free to sin. In good things, hee separates the means from the end, and in evil, he separates the end from the means. Thus this great deceiver of the whole world, blinds men and deludes them, perswading them that what they have done, either 'tis no sin, or if it be a sin, yet 'tis but a small one; or if it be a great one, yet it is not known, or if it be known, yet it shall never be punisht. Thus Seducers and false Prophets, those Devils incarnate, Devils cloathed with flesh and blood, like their father the Devil, they curse where God blesseth, and bless where God curseth. They daub over mens sins, and sow pillows under mens elbows, perswading men that the evils threatned shall never come, but they shall have Peace, though God hath said there is no Peace to the wicked, 2 *Kings* 9. 18. *Jer.* 8. 11. hence the Apostle warn's us thrice to take heed that no man deceive us with vain words, making us beleeve that we may be Idolaters, covetous, fornicators, *&c.* and never be punisht for it, 1 *Cor.* 6. 9. *Gal.* 6. 7. *Ephes.* 5. 6. *be not deceived, for God will not be mocked*, you may by your shifts

Facit securos quos cupit esse captivos. Aug. See Mr. *Brooks* his Remedyes against Satans Devices *p.* 8, 9, 52. And Dr. *Horton* his Fast Serm. on Num. 32. 23. Preacht 1646.

distinctions

distinctions and evasions delude your selves, and delude others; but there is no deluding God, who knows us better than wee know our selves. Carnal hiding of sin hinders the prosperity of the sinner, *Prov.* 28. 13. the more men hide them in this kinde, the more God will reveal them; as wee see in *Saul*, *Achan*, and *David*, what means did he use to cover his iniquity, but all in vain, for God brought it to the publick view of all, 2 *Sam.* 12. 12. the onely way to have our sins hid indeed, is plainly and sincerely to confess them, *Psalm* 32. 5.

Sonemus ut sanemur, aperiamus ut operiantur. Aug.

2. Whereas thou glorieſt that thou haſt escaped so long unpunisht, know, *that 'tis a sore punishment to go unpunisht for sin.* When the Lord was angry with *Ephraim*, hee bids *let him alone*; and tells him that he will not punish him for his sin, *Hos.* 4. 14, 17. *q. d.* Since *Ephraim* will go after Idols, after Idols he shall go, I will not by any punishment restrain him, but I will let him go on and prosper in his abominations to his utter confusion; and thus to be given up to ones own hearts lust is a signe of Gods highest displeasure, *Psalm* 87. 11, 12. in this sense not be stricken is the sorest stroke, *Isay* 1. 5. and for God not to bee angry, is the greatest anger: as to bee stopt and corrected for sin is the greatest mercy, *Psalm* 89. 32, 33, 34. and 94. 12, 13.

3. Know, that punishment is never neerer than when 'tis least feared. A great calm many times is a fore-runner of a storm. When men cry Peace, Peace, then comes sudden and swift destruction, 1 *Thes.* 5. 3. When the old world was eating, drinking, buying, building, marrying and snorting in security, then comes the flood. When *Agag* thought the bitterness of death was past, now saith *Samuel*, hew him in peeces. When men bee at ease in *Sion*, there's a woe hangs over their heads, *Amos* 6. 1. to 8. When men look upon judgements as a far off, then God will defer no longer, *Ezek.* 12. 27, 28. Secure *Laish* becomes a booty to its enemies, *Judg.* 18. 7, 27. The *Amalakites* when they had taken *Ziglag* and were drunken, fearing no danger, they were suddenly surprised and slain, 1 *Sam.* 30. 16, 17. When the *Philistims* met to be merry and sport themselves with *Sampson*, he brings the house upon their heads, *Judg.* 16. 25, 29. *Darius* in the midst of his cups was slain by the *Persians*, Dan. 5. 30. and *Babylon* that boasted it self as a Queen and should see no sorrow, had sudden plagues come on her, *Rev.* 18. 7, 8.

Let no man then delude himſelf with the thoughts of impunity: for though conſcience may ſleep for a time, yet at laſt it will bee awakned, and then the longer thy ſins have been hid, the more will it rage againſt thee, eſpecially at the day of judgement, that day of revealing the hidden work of darkneſs. God will then bring every work to judgement, with every ſecret thing, whether it be good or evil (*Eccleſ.* 12. *ul.*) God will then unlock his Treaſury, and thoſe ſins which are now ſeated and bundled up, ſhall then be brought to open light; and thoſe ſecret Villanies which men would not have known for all the world, ſhall then be written as with a beam of the Sun upon their foreheads to their everlaſting ſhame. Sinners ſhall then have no cauſe to ſay, *where is the God of Judgement?* Mal. 2. 17.

Let us therefore make a right uſe and improvement of the Patience of God, let it melt and humble us, and lead us to repentance. Let us in this our day know the things that belong to our everlaſting peace, whil'ſt the Patience of God yet waits upon us, and hee ſtands knocking at the door of our hearts, (*Rev.* 3. 20.) before the door of grace be ſhut againſt us: for then 'twill be too late. To quicken you, know that God in the end will reckon with you for all his Patience and forbearance; the longer he hath borne with you, the greater will your ſin be. He takes an exact account of every day and year that he hath borne with us. *Pſal.* 95. 10. *fourty years long* was I grieved with this generation. He takes notice of every provocation. *Numb.* 14. 22. *Theſe ten times have they provoked me*: though you forget your provocations, yet God doth not. Yea hee records every Sermon that wee hear, and the day and year that it was preached to us. *Hag.* 1. 1.

Nemo ſit deterior quia Deus eſt melior, toties delinquendo, quoties ignoſcitur; quid enim indignius quam ex divina miſericordia deſumere argumentum ad divinam juſtitiam provocandam, & quia Deus libenter excipit pœnitentes, data opera velle fieri peccatores? Tertul de Pœnit. c. 7.

How we ſhould improve the Patience of God, ſee D. *Thomas Goodwins* Aggravation of ſins againſt mercy, on *Rom.* 2. 4 5. And Mr. *Church* his *Miſcelan.* p. 122.

Laſtly, let us *imitate God*, and be followers of him as dear children, be Patient as he is Patient, though wee cannot bee ſo by way of Equality, yet by way of Analogy and reſemblance, in our degree and meaſure wee may and muſt; if hee bear with us, wee may well bear *with our brethren*; if hee hath forgiven us Pounds, wee may well

well forgive them Pence. We ſhould *forbear one another, and forgive one another, even as God for Chriſts ſake hath forgiven us*, Epheſ. 4. 31. Coloſ. 3. 13. Let your moderation and quietneſs of minde be made known to all (*Phil.* 4. 5.) and if any man wrong us, let us melt them with our kindneſſes (*Rom.* 12. 20.) as *David* melted *Saul*, and made him weep and confeſs that hee was more righteous than himſelf. Even * Nature could ſay, it becomes a noble ſpirit to paſs by injuries. When one told *King John* that his deadly enemie was buried there, and adviſed him to deface his Monument; no, ſaid the King, but *I wiſh all the reſt of mine enemies were as honourably buried.* 'Twas an excellent anſwer of *Chryſoſtom* to the Empreſs *Eudoxa*, and ſavored of a ſweet mortified frame of ſpirit. *If the Queen* (ſaid he) *will baniſh me, let her baniſh me; The earth is the Lords and the fulneſs thereof. If ſhe will ſaw me aſunder, let her do it, the Prophet* Iſay *ſuffered as much. If ſhe will, let her caſt me into the ſea, and there will I remember* Jonah.

* *Humanis rebus ignoſcere æquum & bonum eſt, & boni viri eſt accepta injuria patienter ferre, non ad ulciſcendum ſe parare.* Ariſtot. Rhetor. l. 1. c. 14. See Motives to Patience. *Youngs* Victory of Patience, ch. 17. and *a Lapide* in Num. 12. 3. *& ad* Rom. 12. 19 *Davenant* in Col. 3. 12. p. 313. and my Commentary on 2 Tim. 3. 10. p. 198.

Verse 13.

The ſorrows of a travelling woman ſhall come upon him, he is an unwiſe ſon, for he ſhould not ſtay long in the place of the breaking forth of children.

IN this Verſe the Prophet goeth on to denounce judgements againſt an obſtinate and rebellious people, if by any means he might awaken them out of their ſecurity.

By the ſorrows of a woman in travel he ſets forth the ſudden, ſure and ſore deſtruction which was even now coming upon the heads of thoſe carnally-confident ſinners. They promiſed themſelves Peace and Proſperity, they had made a *league with death*, and had put the evil day far from their ſouls,

ſouls, and therefore drew near to iniquity, (*Amos* 6. 3.) No words nor warnings, no mercies nor judgements could work upon them, therefore the Lord reſolves to bear no longer with them, but ſpeedily to ſurprize them with his judgements. *The ſorrows of a travelling woman ſhall come upon them.*

In this Verſe we have, 1. A commination, or a judgement threatned, ſet forth by the ſimilitude of the ſorrows of a Travelling woman, a Metaphor very frequent in Scripture.

Wherein is ſet forth { 1. Sudden, 2. Sharp, 3. Inevitable } Sorrows.

1. Pangs upon a woman in travel come ſuddenly and unexpectedly; Sometime whil'ſt they are eating, drinking, ſleeping, playing, and think not of the pains of travel: So the Lord threatens to bring upon this ſtupid people ſuch calamities, which ſhould be like the ſorrows of a travelling woman, ſudden and unexpected.

Obeblei Joledah, dolores parturientis. Cheble ſignificat dolores acerbiſſimos & intenſiſſimos quales ſunt parturientium.

2. The pains of a woman in travel are ſharp, exquiſit and extream ſorrows, the bitterneſs whereof that ſex can witneſs. Such pangs the Scripture oft makes the emblems of extream anguiſh and diſtreſs, *Pſal.* 48. 6. *Eſay* 26. 17, 18. and 37. 3. *Jer.* 6. 28. and 22. 23. and 49. 24. *Micah* 4. 9, 10. *Gal.* 4. 19. So the calamities which were coming upon this people were not ſlight ſorrows, but ſuch as brought deſolation with them. 2. The longer a dead birth is concealed and carried in the womb, the more dangerous and difficult is the travel: *Ephraim* had for a long time concealed his ſin, and therefore now his pangs are like to be ſo much the more grievous. 3. If the birth be living, the greater the birth, and the longer they go with it, the ſharper are the pangs; ſo the longer God bears with a people, and the more his Patience is abuſed, the more terrible will his wrath be.

3. Inevitable and irreſiſtible. There's no eſcaping when once the time of travelling is come. *Cum adeſt hora, non datur mora.* So the ſet time of *Ephraims* calamities was now at hand, which they ſhould in no wiſe be able to avert or avoyd.

2. *Here is a* Reaſon of this Commination, taken from the

folly of *Ephraim*; he is, and, for ought I ſee, for ever will be *an unwiſe ſon*, which appears in his ſtupidity and obſtinate perſiſting in his ſins without any ſtriving to get out of them by Repentance. *Ephraim* is an unwiſe ſon, for had he been wiſe he had not ſtaid ſo long in the birth.

Ben lo bacham, filius non ſapiens (i.e.) *valde inſipiens, imo prorſus demens. Hebræi enim quod volunt vehementiſſime aſſeverare, præcipue in vitio, per negationem contrarii deſcribunt, ut videre eſt* Prov. 10. 2. & 18. 3. & 23. 13. & 30. 25. Iſa. 42. 3. *Meioſis.*

Object. Leſt *Ephraim* ſhould reply, that a travelling woman is ſoon delivered, her pain may be ſharp, but 'tis but ſhort; ſhe hath hope not only of an end, but alſo of a birth, the joy whereof maketh her remember her anguiſh no more, *John* 16. 27.

Anſw. The Prophet replyes, that 'tis not ſo with *Ephraim*, for he's an unwiſe ſon that ſticks long in the birth, and ſo will be the death both of himſelf and mother alſo. He uſeth no means to facilitate the birth, or to help himſelf by paſſing through the ſtraight gate of Repentance. God ſtands over him, ſtretching forth his hands all the day long to do a Midwifes office, and take him from the womb, to cut his navel, and waſh off his filth: (*Ezek.* 16. 4, 9.) but he had no mind to come out of his filth, or to be waſht from his wickedneſs. Rather than endure the pangs of regeneration, he'l venture to ſtay a while at leaſt in the very mouth of the matrix, though he be ſtifled for his pains.

Sicut mulieri cum partus dolores venerunt, aut pariendum, aut cum fœtu pereundum eſt; ita illis pœna imminet in qua ipſos aut renaſci & per pœnitentiam eniti ac eluctari, aut male perire oportet. Gudiier.

Lo jaamad, non ſtaret (i.e.) *non maneret aut hæreret Bemſhbar benim in ruptura filiorum, ita matrix vocatur, q. d. cito erumperet, ne vitæ amittendæ matre enecaretur* (i.e.) *non differet pœnitentiam quam fingit non agit, nihil in ſui regeneratione ſe deſiderari patetetur, cum Prophetarum concionibus ſæpius eſt excitatus ut pœnitentiam Dei ope moliatur.* Tarnovius.

q. d. *'Tis Ephraims ſin and miſery, that he ſticks ſo long in the birth, were Ephraim wiſe, he would humble himſelf and make his peace with God, that hee might by his mercy bee delivered fully from thoſe miſerable ſtraights wherein hee is: if there were but one drop of true wiſdom in him, yea if hee were not utterly ſtupified, or rather mad, he would take notice of Gods judgements impendent over him, and would imitate little infants who coming into the*

neither hot nor cold, that halt between two, or rather twenty opinions. Their hearts are divided between God and the world, God and their Idols. (*Hos.* 10. 2.) They have their understandings enlightned, their affections stirred, and they are strongly convinc'd of the truth and comfort that is in Gods wayes, and yet there they stick, they never proceed to a thorow conversion. They are almost, but not altogether perswaded to bee Christians; and so shall bee almost, but not altogether saved, *Act.* 26. 28. God hath brought them to the birth, and there they stick, refusing to come forth. Hee would cure them, but they will not bee cured; he would convert them, but they will not bee converted, *Jer.* 51. 9. Many have a name to live and are not far from the Kingdom of heaven, they come even to the place of the breaking forth of children, but there they stick and are stifled. They were never fully brought off from their vain Principles and Practices, and therefore when a temptation comes, they return to them again, as the dog to his vomit.

See Mr. *Chshul* his soul-searching Sermon on Acts 26. 28. p. 15, 16. *Dike* on the Heart, ch. 5. p. 65. How far a Hypocrite may go, See in *Shepherd* on Sincerity, ch. 5. p. 73, 74, &c.

Many go far, very far, so as they hear the Word with some kind of faith and affection, with sorrow and joy, reforming many things, performing many good duties, both publickly and privately; being endowed with excellent gifts of Knowledge, Utterance, Praying and Preaching; and shews of many graces, to the deceiving of themselves and many others; as *Balaam*, *Saul*, *Ahab*, *Jehu*, *Herod*, *Judas*, *Demas*, *Ananias* and *Saphira*, and those Apostates, *Heb.* 6. 4, 5, 6. and yet for want of sincerity lose all. 'Tis said of King *Joash*, that he smote the ground twice or thrice and then stayed, whereupon the Prophet was angry with him, saying, thou shouldest have smote the earth five or six times, for then thou had'st completed thy victory over the *Syrians*, 2 King. 13. 18, 19. So many a man begins well, and subdueth two or three lusts it may bee, but for want of thorow work in subduing them all, lose all. A man may go within a mile of some famous City, and yet for want of going that mile, never come there. A man may bid within a shilling of some good bargain, and yet for want of that shilling, lose it. The people of *Israel* went as far as *Kadesh Barnea*, and were within eleven dayes journey of *Canaan*, and yet by reason of their sins, many of them perished in the wilderness and never came there, save only

Caleb

Caleb and *Joshua* who followed the Lord fully and sincerely, *Numb.* 14. 24. and 32. 8, 11, 12, 13. 'Tis sad when a man shall come near the Kingdom of heaven, and yet never come there, (*Mark*, 12. 34.) to sink within sight of the harbour, and with *Rachel*, to dye within a mile of *Ephrath*, Gen. 35. 16. and to come within one stride of the mark, and yet miss it, that torments the soul. Many purpose well, and promise well, they begin to repent, and begin to reform, but they are ever beginning, and never bring any thing to perfection; like those silly women that were alwaies learning, yet never came to the knowledge of the truth, 2 *Tim.* 3. 7. like that hypocritical son, that said he would go, but never did, *Matth.* 22. 30. their cold velleities and heartless essayes come to nothing. These lose heaven many times for some one lust, as *Judas* for his covetousness, *Esau* for a mess of Pottage, and the young man that had done much, yet one thing was lacking, which marr'd all, *Mark*, 10. 21. if they could but have parted with that, they might have had Christ and happiness.

Inter cætera mala hoc habet stultitia, semper incipit vivere. Seneca.

Oh then deny your selves universally, sell all for the Pearl of price; you may buy gold too dear, but you can never buy Christ too dear; what if thou part with riches, pleasures, friends? thou shalt have better riches, pleasures and friends, all shall bee made up in a better kind; yea thy friends and riches (if God see it good for thee) shall bee given thee into the bargain, *Matth.* 6. 33.

'Tis true, conviction is very necessary, and an excellent Preparative to conversion. As plowing fits the ground for sowing, so doth this fit the heart for grace: and therefore the first work of the Spirit is, to *convince the world of sin*, John 16. 8. A man must by the Law bee convinc'd of his misery, before ever hee will beg for mercy: and though all are not converted, who are convinced, yet all are convinced who are converted. Men will not come to Christ till they see no other remedy. The Malefactor cries not for a Psalm of mercy, till hee bee cast. The Prodigal never cares for coming to his Father, till hee comes to see and say, *Here I dye*, Luk. 15. 17. Men must bee beaten out of their strong holds, like fish out of their holes, or else they will not come in. Wee may break hook and line too, to

See the Excellency and Necessity of Conviction in Mr. *Fords* Spirit of Bondage, *l.* 1. *c.* 2. to 28. *Shepherds* Sound Beleever, *c.* 2. *p.* 6. *to* 45. *Rogers* of *Dedham* on Faith, *p.* 71. *&c.*

get out a great fish, but cannot, till hee bee half-choakt. First, convince a man that his disease is desperate, and then perswade him to cut off a leg or an arm. First, disarm men of all shifts and flattering dreams, and then you will bring them upon their knees. *Saul* had many shifts, but *Samuel* refels them all, and at last brings him, to, *I have sinned.* If you belong to God, hee will effectually convince you in his due time; hee that hath begun a good work in you, will finish it; hee that hath brought to the birth, will give strength to bring forth; hee that hath brought you out of *Sodom*, will not rest till hee hath set you safe in *Zoar*; hee perfects all his works in his people, *Psal.* 57. 2.

Sub lege perpetuæ parturientes nunquam parturiebant, ibi nihil nisi suffocatio filiorum quia non erant parturienti vires ad enitendum, ex operibus legis nemo justificatur. Mercer.

This then is the first and great work of the Spirit, to convince men throughly of their lost and undone condition. This is virtually and fundamentally all, till this bee done, no good can bee done; wee shall never bee truly humbled, nor prize a Saviour, nor bee fit for his service, nor bee instructed by him. Men must bee convinced in themselves, what they are in themselves, before Christ will reveal himself unto them. Christ will not powre the oyl of mercy, but into broken hearts; nor bee a Physician to any, till they bee sick of sin. Such will bee ductible and tractable to his will. *Paul* when unhorsed and humbled, to the ground, then is ready to do whatever Christ commands him, *Act.* 9. 6.

Naturally men have covers, false colours, cavils and excuses for sin; but when the Spirit comes with convincing power, it stops their mouths, and puts them to silence, so that they have nothing to say for themselves, *Rom.* 3. 19. they see themselves to bee guilty, and such as cannot plead their own cause without an Advocate. Whil'st men are in their natural condition, they are full of self-righteousnes, and filled with false notions. Like spiders we are full of poyson, and yet not sick of it, because 'tis their nature. But when the Spirit comes, it undeceives men, it rectifies their judgements, and confutes those vain conceits which before had possest them. It now clearly convinceth them of the vanity

of the creature, of the hatefulneſs of ſin, and the neceſſity of a Saviour. Conviction is a clear and infallible demonſtration which takes away all a mans ſhifts, and doth ſo non-plus a man, that hee hath nothing to ſay for himſelf. When Chriſt had confuted the Phariſees (*John* 15. 22.) hee took their cloaks from them: now I have ſpoken to them, they have no cloak for their ſins. Every natural man hath ſome cloak and cover for his ſin; but when the Spirit comes, carnal arguments are confuted, and the devils ſtrong holds are battered, 2 *Cor.* 10. 4, 5. now hee confeſſeth hee's poor and naked, loſt and undone without a Saviour; now hee hath no Plea, nothing to pretend by way of excuſe for himſelf: and this is the firſt Forme in Chriſts School, hee will never prove a good proficient in the higher forme of the Goſpel, that hath not firſt been convinced and abaſed by the terrours of the Law. God will have men know what hee hath done for them, and his grace prized at a due rate, and reſpect by them. Chriſt is not Chriſt to any till ſin bee ſeen; neither can wee bring you to any thing in Chriſt, till wee have brought you to nothing in your ſelves. When men are firſt broken up with the ſight and ſenſe of ſin, then they may expect to bee ſown in righteouſneſs, *Hoſea* 10. 12.

What meaſure of Conviction is neceſſary to Converſion. See *Shepherds* Sound Beleever, *p.* 32. And *Fords* Spirit of Bondage, *c.* 12. *p.* 64.

1. Take heed then of *reſiſting the Spirits convictions*: Do not drive, drink, or game them away; 'tis a ſin againſt the holy Ghoſt ſo to do, though not *The* ſin againſt the holy Ghoſt, *Acts* 7. 51. Many ſtifle the Spirits convictions, like harlots, who deſtroy their conceptions that they may avoyd the pangs of child-birth. Put not out Gods light in thy ſoul, leſt his Spirit ſtrive no more with you in this kind, *Gen.* 6. 3. when God ſends his Miniſters to Preach, Print, Diſpute and convince you, yet if you will not bee convinced, take heed leſt hee ſay, you ſhall not bee convinced; and in his wrath hee ſay, means of grace never better this people, Sacraments never comfort them, Sermons never ſtir them; ſince they will bee filthy, let them bee for ever filthy, and ſince they will not bee purged, they ſhall not bee purged till they dye. Thus for God not to ſtrive is the foreſt judgement, and a fore-runner of ſome dreadful judgement upon a perſon or nation.

Many love to hear of Priviledges, but not of Duties; of *Salvation, but not of* Sanctification; of Heaven, but not of

conviction and converſion, which is the way thither. Like the *Iſraelites* that liked well of *Canaan*, but they would not go thorow a wilderneſs to it. But a gratious ſoul is thankful for humiliation, as well as for conſolation, and bleſſeth God, when by his Word and Spirit he convinceth him of his miſery, that ſo hee may bee fit for mercy. The ſinner convinced of ſin, is nearer heaven than the beſt natural man in the world. Publicans and Harlots, that have no excuſe nor Apology for their groſs ſins, are in a more hopeful way of cure, than Phariſees that think themſelves righteous enough; *Better* (ſaith *Auſtin*) *bee an humble ſinner, than a proud innocent.*

2. Take heed of *Ignorance and Unbelief*, which are two great hindrances of conviction. When men know not their miſery, nor yet beleeve the curſes which yet are due to them, no wonder if ſuch be unwrought upon.

3. Take heed of *quenching the motions of the Spirit* in you, for if ever you be convinced, 'tis the Spirit muſt do it, *John* 16. 8. all the men and Miniſters in the world cannot do it without the Spirit. We may tell you long enough of this and that ſin which you have done, and all to no purpoſe, till the Spirit ſets in with the work, and make you ſenſible of ſin, then, and never till then it becomes effectual. Mark therefore when the Spirit moves in thee, and improve thoſe opportunities for thy ſouls advantage. For as when children are come to the natural birth, 'tis God that muſt and can give ſtrength to bring forth; ſo much more in this ſupernatural birth, is his Almighty aſſiſtance requiſite.

Oh then follow on convictions till they come to converſion, bee no longer unwiſe children, that ſtick in the place of bringing forth. Bee not almoſt, but altogether Chriſtians. Reſt not content with a name of living, but live indeed. Beſeech the Lord to bring thy ſoul out of this priſon, tell him that Chriſt hath proclaimed liberty to captives, and thou art one; thou haſt been long in captivity to ſin and Satan, beſeech him now at laſt to free thee, and thy ſoul ſhall praiſe him. Bee earneſt, let God ſee that thy deſires are real, and then he that hath brought to the birth, will give ſtrength to bring forth.

Laſtly, conſider if a man may attain conviction, and yet miſs of converſion and ſalvation, what will become of thoſe that were never yet convinc'd of their ſin, nor had ſo much as the

the faith of devils to beleeve and tremble? if *Jehu* that was zealous for God, and *Ahab* that humbled himself, and *Judas* that lived unblameably, and the *Pharisees* that prayed and fasted, and *Herod* that reformed many things, and *Ananias* and *Saphira* that gave their goods to pious uses; if all these came short of heaven; where, oh where will thousands amongst us appear, that come short of those who come short of heaven? Rest not then in thy dead and formal condition, but get a sound and thorow conversion.

To quicken you, consider, 1. In so doing you will bee *wise children.* Naturally wee all desire to bee accounted wise, the title of fool is odious to us, but wee are never wise indeed, till convictions go on to a thorow conversion. The Prodigal when hee returned, then and not till then did hee come to himself, *Luk.* 15. 17.

2. You shall have *Gods Spirit to assist you*; the work indeed is hard, but such assistance will make it easie. The Spirit of God loves to bee employed in such noble work, as the destruction of sin, and the exalting of Christ in the soul. Hee is the Spirit of comfort and Peace, but he layes the foundation of it, in convincing us of our sin and misery.

3. 'Twill make you *profit more by Sermons, Sacraments, Prayer,* &c. When the soul is thus plowed up with a sense of sin, then 'tis a fit soyl to sow the seed of Gods Word in.

4. This will *prevent abundance of sorrow.* If *Ephraim* had not stuck so long in the place of bringing forth, it had been better with him, and hee had prevented those desolations that after ceized upon him.

5. By coming off fully to Christ, you will enjoy abundance of Peace and comfort, which otherwise you will miss of. A thorow conversion brings joy, as a woman that is once delivered of her birth, forgetteth her sorrow for joy that a childe is born into the world. *The wise Merchant* that sold all, and parted with every lust for Christ, went away rejoycing, as having made a wise bargain. The Spirit layes the foundation of comfort, first in convincing men of their sin and misery, and then of an all-sufficient righteousness to free them from that misery, *John* 16. 8, 9.

See more Motives to come off fully in Mr. *Burroughs* his Gratious Spirits, p. 245.

4. Obs. *Impenitent sinners are unwise men.* Impenitent *Ephraim is called* an unwise son, though for number, power and riches

riches, hee was the chief of the Tribes: hence impenitent ſinners and fools are Synonymaes in Scripture, *Prov.* 1. 7, 32. *Pſal.* 14. 1. *Rom.* 1. 22. *Titus* 3. 3. Though the blinde world may admire ſuch as the only men; yet in Gods eſteem, for all their parts and Power, they are but *fools* and *madmen*, 1 Sam. 25. 25. Luke 12. 20. and 15. 17. 1 Cor. 2. 14. 'Tis a grief to Parents when their children are fools, *Prov.* 10. 1. and 19. 13. and 'tis a trouble to God when his children are ſtubborn fools that may, but will not know the things that concern their peace. When men are wiſe to do evil, but averſe to do good. When men forget the God of their mercies, and ſuffer Seducers to miſlead them, this ſpeaks men fools, *Deut.* 32. 6. *Gal.* 3. 1. when men fear ſufferings more than ſin, and reſiſt aſſiſtance when 'tis tendred them, and had rather bee ſtrangled in the birth, than have ſtrength to bring forth, all this proclaims mens folly.

5. Obſ. *To be ſtupid under judgements is a ſore judgement.* To bee ſick and yet to be inſenſible of ſickneſs, is a deadly ſigne: yet ſo was *Ephraim* here, the pangs of a travelling woman were upon him, yet hee ſticks in the place of bringing forth, (which is mortal both to the mother and the childe) like a childe that ſticks in the birth, and doth not ſtruggle or move for its own relief. 'Tis made a note of a wicked man, that hee cries not to God for help and deliverance, when hee binds them with the cords of correction, *Job* 36. 13. 'Tis a ſigne men are ſtupid indeed, when they are waſted, and yet will not bee warned; plagued, and yet not inſtructed, *Iſay* 1. 5. and 9. 13. *Jer.* 5. 3. *Amos* 4. 6, 11. yet ſuch there have been, and are ſtill, that are no whit affected with Gods judgements upon them, nor repent they of their ſins, though ſcorched with plagues, *Iſay* 42. 25. *Rev.* 9. 18. and 16. 8, 11. and is not this *Englands* ſin? the pangs of a travelling woman are come upon us, and we are encompaſſed with dangers on every ſide; gray haires which are a ſigne of weakneſs, old age and death approaching, are here and there upon us, yet wee know it not, ſo as to make a right uſe of it, and to repent, (*Hoſ.* 7. 9.) but ſtill we remain incorrigible and incurable, growing worſe for beating. The more pains God takes to cure us, the more we *revolt both* in doctrine and manners; and therefore ſince in *our filthineſs there* is leudneſs and wee will not be purged, wee

may

may juſtly fear that wee ſhall not bee purged, but as wee have had our will, ſo God will have his will too; I *will* cauſe my fury to reſt upon you, *Ezek.* 24. 13.

'Twill bee our wiſdom to fore-ſee the plague and hide our ſelves, to mourn for the things wee cannot mend, to keep our ſelves free from the ſins of the time, that ſo wee may bee kept free from thoſe plagues which are certainly coming upon this ſinful land; if any thing ſet us free from the ſenſe of evil, it is the fear of evil, *Prov.* 28. 14. *Hab.* 3. 16.

6. Obſ. *God owns his people even when they are guilty of great folly and ſtupidity.* *Ephraim* is a ſon, though an unwiſe ſon. The ten Tribes under *Jeroboam*, *Ahab* and the reſt of thoſe wicked Kings of *Iſrael*, were ſadly over-grown with Idolatry, Security, Impenitency, *&c.* and yet God owns them for his people to the laſt, and their circumciſion as valid ſtill. *Jeruſalem* that killed the Prophets, yet were owned by Chriſt for the Church of God; and hee preacht unto them, even when hee wept over them for their ſins, and for the fore-ſeen calamities which were coming on them. The Church of *Corinth*, what carnality, diviſions, drunkenneſs and prophanation of holy things were amongſt them? and yet ſtill ſtiled the Church of God. Great then is the uncharitableneſs of thoſe people, that caſt off Churches and people, whom God hath not caſt off; and unchurch thoſe, whom God hath not unchurched. The brother of the Prodigal was angry at his Fathers kinde reception of him, and calls him, *This thy ſon*, (by way of proud diſdain) *and not this my brother*, Luk. 15. 28, 29, 30.

How many are angry at us for owning the Church of *England* for a * National Church, and her * Parochial Aſſemblies for true Aſſemblies, though the Word and Sacraments bee rightly diſpenſed there? This ſavours ſtrongly of *Phariſaical Pride*, and too high conceits that ſome have of themſelves and of their Church-way; in whoſe Aſſemblies there may bee found worſe things, than in many of thoſe Churches which yet they reject. But againſt ſeparation, ſee more at large in my Commentary on 2 *Tim.* 3. 5. p. 11, 12. and 141, *&c.*

* Mr. *Cook* the Font-uncovered, *p.* 2, 3.
* V. Mr. *Gage* in Defence of Pariſh Churches.

Ver.

Verse 14.

I will ranſom them from the power of the grave, I will redeem them from death; O death I will be thy Plagues, O grave I will be thy deſtruction; Repentance ſhall be hid from mine eyes.

THis Verſe is a kinde of Parentheſis, and being taken intirely in it ſelf, the context will run more ſmoothly. 'Tis full of knots and difficulties, it hath almoſt as many interpretations, as there be Interpreters, and as many various Lections, as words.

Some read the words conditionally, and put in the word, *if*, and put the Verb in a different Mood and Tenſe, thus, *if Ephraim* were wiſe and *would* but repent, *I would* have ranſomed him from death, *I would* have redeemed him from the power of the grave, (*i. e.*) I would either have preſerved him from captivity, or elſe I would have delivered him thence. This is true, but not from the Text, for the word is *Ephdem* in the future Tenſe, *liberabo*, I will ranſom, I will redeem: and wee may not change Mood and Tenſe to make a ſenſe of our own, though never ſo good. The words therefore are to bee taken ſimply in themſelves for a ſingular ſupport to Gods people in their deepeſt diſtreſſes; as containing in them a pretious cordial, and a moſt comfortable Evangelical promiſe, of a mighty Redemption and glorious Reſurrection to the remnant, according to the election of grace, whom God would have comforted in times of diſtreſs. 'Tis uſual with the Prophets to intermingle comforts with their threatnings) to keep Gods people from deſpaire. (So *Hoſ.* 1. and 2. and 11. *Amos* 9. 8. to 15.) Before he had threatned deſtruction to the wicked, now he comforts the Penitent.

In the words we have, 1. The deep diſtreſs that Gods people were in, they were in the * hand of the grave, and in the jaws of death (*i. e.*) they were as 'twere dead and buried

* *Mi jad Sheol, e manu ſepulchri,* (i e.) *e ſummo periculo,* Job 5. 20. Pſal. 49. 16. *See Rivet on the word Sheol, on Pſal. 16. 10.*

in captivity. The word *Sheol* ſignifies, both the grave and hell. 1. 'Tis taken for the grave, ſo *Gen.* 37. 35. *Prov.* 30. 16. 2. For hell Metaphorical (*i. e.*) ſome deep diſtreſs, *Pſal.* 86. 13. 3. For the local hell, *Prov.* 15. 11. wee may take in all theſe, for Chriſt hath Redeemed us from them all, and triumphed over them on the Croſs, *Coloſ.* 2. 14.

2. Here is a Promiſe of their Redemption from this their miſery, *I will ranſom them from the power of the grave.* What is that? why exegetically 'tis added, *I will redeem them from death*, (i. e) I will bring my Elect out of their captivity, where they lay for dead as 'twere; and this deliverance ſhall bee to them a pledge of their Reſurrection to eternal life.

3. Here is the manner how this ſhall bee done, ſet forth by a Proſopopeical Apoſtrophe to death and the grave, whom he brings in as ſome living enemy, and therefore calls to him, ſaying; *O death I will bee thy death, O grave I will bee thy deſtruction*, q. d. O death, thou ſeemeſt to be mighty and powerful, but I will diſarm thee of it all; I will not only bite thee, but deſtroy thee; 'tis not *morſus* (as the Vulgar) but *exitium*, an utter deſtruction of theſe enemies of our ſalvation.

4. Here is the certainty of this deliverance, drawn from the conſtancy of God in keeping his Promiſe, and from the immutability of his decree. *Repentance ſhall be hid from mine eyes*, q. d. I will never repent of the mercy which I have promiſed them, but my goodneſs to them ſhall be firm and unalterable. This ſenſe ſuits beſt with the Original and with the context, wherein God promiſeth a choice mercy to his people. The Vulgar and the ſeventy render it, *conſolation is hid from mine eyes*: 'tis true, the word in the Original ſignifies conſolation as well as repentance; but to render it as a threatning here, as if God ſhould ſay, I am fully determined to deſtroy my people, for conſolation is hid from mine eyes; This is very improper here, for it confounds the context, and the ſcope of the Verſe, which is to comfort, and not to diſquiet Gods people. In it the Prophet, the better to ſtrengthen the faith of Gods people, doth highly extol Gods Almighty power; for when wee are in ſtraights, wee are very apt to queſtion that, (*Num.* 11. 13, 21, 22, 23. *Pſal.* 78. 19.) To an eye of ſenſe, *Gods people lying in captivity*, were as dead men, and paſt all

Nocham, penitudo conſolatio.

hope of recovery; I but ſaith the Prophet, though ye were dead, yet God can raiſe you again, for hee's Lord of death and hell, and hath a ſovereign power over them all; though death conquers all, yet hee conquers death; though it be mighty, yet God is Almighty, and there's nothing too hard for him; he will be the death of death, and if none will redeem you thence, yet he will.

Queſt. The Queſtion is, of what Redemption and deliverance doth the Prophet here ſpeak, whether of a corporal or ſpiritual Redemption?

Anſ. Of both. 1. Literally the Lord promiſeth to free his Elect and penitent people from the grave of their captivity. Baniſht men are counted as dead men, eſpecially in a civil ſenſe, and the place of their baniſhment is as the grave. Now many of the remainders of *Iſrael*, after the deſtruction of their Kingdom, joyned themſelves to the Jews, and with them came out of *Babylon*. Though for their Idolatry and ingratitude, hee threatned perpetual baniſhment to them, yet for the comfort of his people that then were, and after ſhould ariſe, hee promiſeth a Redemption for them, (*Hoſ.* 1. 10.) which was fulfilled about two hundred years after that *Samaria* was taken, when *Cyrus* proclaimed liberty to the Jews to go build the Temple, *Ezra* 1.

2. Typically it alludes to our Spiritual and eternal Redemption by Chriſt, and our conqueſt over death and hell by him. By *Adams* ſin, death came upon all men (*Rom.* 5. 12.) but Chriſt by his Reſurrection hath freed us from the power of death and hath led it captive, which formerly led us captive, *Pſ.* 68. 18. *Eph.* 4. 8. This is the Redemption (ſaith *Zanchy*) which is principally and properly here meant: for though the people of *Judah*, after ſeventy years captivity in *Babylon*, did return again out of it; yet the people of *Iſrael*, after that *Samaria* was taken, never returned again to their own land, for it was laid waſte, and inhabited by ſtrangers. 'Tis uſual with the Prophets, to uſe ſuch Metabaſes, ſudden digreſſions and paſſings from their hiſtory, to Chriſt, who was their ſcope, delight and love; ſo that every hint and ſhadow in the Old Teſtament, brought him to their remembrance: and then from Chriſt, they fell to the continuance of their hiſtory again. Thus 'tis here; and ſo *Eſay* prophecying of *Cyrus*, who ſhould deliver *Iſrael* out of

of *Babylon*, in the ſame Chapter propheſieth of Chriſt the Redeemer of his Church, *Eſay* 45. So *Ezekiel* having enveyed againſt Idle and Idol Shepherds, preſently turns his ſpeech to Chriſt, who is the true Shepherd of his people, *Ezek.* 34. 2, 16. ſo *Zach.* 9. 9. and 13. 6, 7.

In this Verſe the Prophet brings in death and the grave, as it were two tyrannical enemies, to whom he ſpeaks in the Name of the Lord Chriſt (as the Apoſtle expounds it, 1 *Cor.* 15. 55.) as a Conquerour, ſaying, *O death I will be thy death.* Or as the Apoſtle from the Septuagint (though in this Text, the Apoſtle in ſome things varies from the preſent Septuagint, and ſo do the allegations in the New Teſtament; which ſhews the folly of thoſe, who do equalize it with the Original Hebrew) O death where is thy ſting, O grave where is thy victory? The firſt *Adam* brought death into the world, but the ſecond *Adam* hath aboliſh'd it.

Septuaginta a verbis & intellectu Scripturæ ſæpe alieniſſima ſunt, & vel volentes vel ignorantes tranſtulerunt quæ defendi non poſſunt. Hieron. *Erotomata hæc inſultoria ſunt, & ſarcaſmi ſpeciem habent.* Eſtius.

There is ſome difficulty in the words, and therefore I ſhall open them particularly, and break every clod, that I may finde out the golden Oar.

In theſe words we have a glorious triumph over death, and a notable *Encomium* of the Reſurrection of the dead. *Piſcator* and others, read the words Interrogatively, thus, O death where are thy plagues, O grave where is thy deſtruction? 'Tis an inſulting and triumphing Interrogation, *q. d.* They are no where to be found, for Chriſt hath removed them, and taken them out of the way of his people; ſo that now there is no hurt in death.

This various reading comes from the ambiguous ſignification of the word *Ehi*, which is rendred truly, *ero*, I will be: others render it *ubi*, where? So the Septuagint render it by πῦ, *ubi*; and the Apoſtle following the Septuagint, ſpeaking to Greeks, and that in *Greece*, alledgeth a Greek text, as being moſt familiar and beſt known to them. The Apoſtle gives the ſenſe and meaning, but not the words, which is frequent in Scripture, the Pen-men being intent on the matter, were not curious in the words, but did adde and alter what might explain and clear them: yet the Prophet and the Apoſtle are eaſily reconciled, thus, O death I will be thy Plagues, (*i. e.*) I will pull out thy Peſtilent ſting; O grave I will be thy deſtruction, (*i. e.*) I will get the victory over thee, q. d. I the Lord

Paulus Verſionem Septuagint. imitari videtur, quia ea verſio potiſſimum nota erat Corinthiis. Sed interim non diſcedit ab Hebraica Veritate. Pet. Martyr.

Ephdem significat non simpliciter liberare, sed pretio redemptionis redimere. Ita Gaal significat jure affinitatis redimere, unde Goel affinis, ad quem pertinebat redemptio possessionum. Zanchy.

Lord Christ (for to him the Apostle applies this text) *will redeem them from death by paying a valuable price for their Redemption, this none could do but I, yea I will bee the death of death, I will bee its plagues and destruction; it shall never prevail against my people, for I will restore them to life again,* 1 Cor. 15. 26, 54, 55. 'Tis not I am, or I have been, but 'tis *Ehi*, I will bee thy destruction. Now in Hebrew, the Future Tense doth oft express, both the Present Tense and the Preterperfect Tense; it implies not only the time to come, but also the time present, and the time past, *q. d.* I am, I have been, and shall bee for ever deaths destroyer. Christ was *Virtually* the Lamb slain from the beginning of the world, and so was deaths destroyer; but actually he conquered death and the grave, by lying dead in the grave, and by his Almighty power raising himself thence again; so that death hath now no more dominion over him and his, *Act.* 2. 24.

Ehejeh, that glorious Name of God, which notes his unchangeable eternity, Exod. 3. 14 comes from *Ehi*.

O death I will bee thy plagues; not one or two, but many plagues, even so many as shall destroy thee. Thou didst destroy my people, but now I will destroy thee; thou didst triumph over them, but now I will triumph over thee, and lead thee, and all the enemies of my people in triumph at my Chariot wheeles, (*Psal.* 68. 18. *Ephes.* 4. 8.) for under death and the grave is *Synecdochically* comprehended the conquest of all the enemies of our salvation; as sin, death, hell, Satan, banishment, prisonment, poverty, sickness, tribulation, persecution, famine, sword, *&c.* over all these *wee are more then conquerours, even triumphers, through Christ that loved us,* Rom. 8. 35, 37. Hee names only death, because death is the last enemy that shall bee destroyed, 1 *Cor.* 15. 26. yet by an Argument *a Majore ad minus*, from the greater to the less, he comforts his people thus, If I can deliver you from death and the grave, then much more from banishment and captivity.

Pestes (i. e.) *pernities & profligatio qua peredan'ur & absumuntur omnia.* Junius in Parallel.

The word *Keteb* not only signifieth the Pestilence, but also other terrible sicknesses, wherewith God soon cuts off the life of man with bitterness. *Ainsworth.*

Deber, pestis (i. e.) *pœna illa durissima qua homines puniebas & peredebas, ubi es?* a Lapide.

O grave I will bee thy destruction, or ile bee thy rooting out and

and curring off. The ſame word is uſed, *Deut.* 32. 24. *Pſal.* 91. 6. *Iſay* 28. 2. q. d. *Thou didſt deſtroy my people, but now I will deſtroy thee, ſo that they may now ſing triumphantly, O death where is thy peſtilent ſting wherewith thou waſt wont to torture and torment us? 'tis gone, 'tis deſtroyed by Chriſt, who is thy death, O death, and thy utter deſtruction.* As a man that drinks a cup of poyſon, drinks that which will bee his ruine; ſo the grave by ſwallowing and devouring Chriſt, was conquered and killed by him. Of old they did celebrate the Victories and Triumphs of *Achilles*, *Hercules*, *Alexander*, *Julius Caſar* and the reſt of the great conquerours of the world; but alas all thoſe dyed and were conquered by death. Only Chriſt the King and Saviour of his Church and people, by his death hath conquered ſin, Satan, and death; and hath made full ſatisfaction for us to the Law and Juſtice of God.

Ebi debarecha maveth. ero peſtes tuæ o mors (i. e) *pleniſſima peſtis & mors tua.* The Plural number ſerves to aggravate the venom of death.

Katabcha ſignificat exciſionem, evulſionem, luem, qua Chriſtus mortem omnia ſuccidentem ſuccidit, a Keteb, *aculeus, plaga.*

So that what the Prophet ſpeaks here of the reſtauration of the Jews in particular; the Apoſtle applies to the general Reſurrection of the dead, *when this corruptible ſhall have put on incorruption, and this mortality ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory, O death where is thy ſting? &c.* 1 Cor. 15. 54, 55. where the Apoſtle alledgeth two Texts, and 'tis uſual with the Pen-men of the New Teſtament, to alledge divers Texts out of the Old Teſtament, and compoſe them into one in the New. So doth *Peter* ſpeaking againſt *Judas*, Act. 1. 20. 'tis written in the book of the *Pſalms*, *let his habitation be deſolate, and his Biſhoprick let another take*: the former part is taken out of *Pſal.* 69. 26. and the latter part, out of *Pſal.* 109. 7. So *Mark*, 1. 2, 3. the former part is taken out of *Mal.* 3. 1. the latter part from *Eſay* 28. 16. So Chriſt himſelf, (*Mat.* 21. 13. alludes to *Eſay* 56. 7. and *Jer.* 7. 11.) So here the Apoſtle cites one text out of *Eſay* 25. 8. *he will ſwallow up death in Victory.* The other is *Hoſ.* 14. 13. The ſeventy render it thus; *devorabit mors prævalens.* Death devours all, but this is contrary both to the ſenſe of the Prophet and the Apoſtle, who ſpeak not of the prevailing power of death, but of *the power of Chriſt* over death. Death is ſwallowed up in Victory,

See Dr. *Tuckneys* three Serm. on 1 Cor. 15. 54. p. 77.

See more in *Glaſſius* Philog. Tract. 2. c. 7. p. 1476. &c.

Victory, and that great devourer of all, is by Christ devoured. This promise is now fulfilled in the death of Christ, who hath already destroyed the power of death for his people; and shall bee compleatly fulfilled at the Resurrection of the dead, when all corruption and mortality shall bee totally taken away, and death shall bee swallowed up in Victory for ever. In the sense of this mercy the Apostle breaks forth ravished as it were with the contemplation of this conquest over death, into a triumphant song, which all the Saints shall sing at the last day; when they shall bee totally freed from the captivity of death and the grave, then shall they insult over subdued death, and say, *O death where is thy sting*, wherewith thou hadst wont to wound all creatures? *O grave where is thy victory*, by which thou hast hitherto kept the dead under by force, which now thou must render again, as not being able any longer to hold them under thy power? *Rev.*20.13,14. It is onely sin by which death hath power over us; and it is the just rigor of the Law which inflicts death upon us for sin. But thanks bee to God who hath given us the victory over sin, which is the cause of death, and over death which is inflicted for sin, through Jesus Christ our Lord, by whom wee obtain an immortal and incorruptible life. Thus the Apostle hath faithfully given us the sense of the Prophet, though not his very words.

The summe and substance of all is this, *Though* Ephraim *hath been an unwise Son, and hath delayed his returning unto mee, yet his impenitency and security shall not retard or disanul my faithfulness and truth unto my people, I will never repent of those gracious promises which I have made to them, but will certainly fulfill them. Let not therefore my chosen, penitent ones despair as if there were no hope, nor help for them; for I their Saviour will redeem them from the power of all their enemies, and cause them to rise from death (which had power over them through sin) unto the glory of eternal life. So that now they may begin their Triumphant Song*, O death where is thy sting? *&c.*

OBSERVATIONS.

1 *Though the Lord bee* terrible to the wicked, yet hee is a Tower

Tower to the righteous. Though plagues come ſuddenly and inevitably upon the wicked, like pangs upon a woman in travel, yet even then hath the Lord a tender reſpect to his people, and will ranſome them from the power of the grave, *Iſa.* 1. 24,25,26,27 and 3.10,11. And though they ſhould go into Captivity with the wicked, yet God will ſet a diſtinguiſhing mark of mercy upon them, *Ezek.*9.4. *Rev.*7.3. In the midſt of his Judgements hee remembers mercy, and hath a tender care over his people, making them to bee pitied of all that lead them captive, *Pſal.* 106.46. where ever they go, they have his more eſpecial preſence with them to uphold and comfort them, *Iſa.* 43.2,3. *Jer.* 16.13,14,15. *Micah* 4.10. *Dan.*3. and 6.22. When all forſake them, yet I will not forſake them, but will bee a ſanctuary to them in their Captivity, *Ezek.*11.16,17. God is ever mindful of his Covenant to his people, and in the midſt of all confuſions, hee hath an Ark for *Noah*, a *Zoar* for *Lot*, a *Midian* for *Moſes*, a *Haran* for *Jacob*, a Cave for *David*, a Grave for *Methuſalem*, and *Joſiah*, and a *Pella* for Chriſtians. *Eliah* that was zealous, and a man of fire for God in wicked times, was carried in a fiery Chariot to heaven. *Jeremiah* that witneſſed againſt the corruptions of the times, how tenderly doth the King of *Babylon* deal with him, when the King and his Nobles lay in miſery? *Jer.*39.11,12,13,14.

See more in Dr. *Reynolds* on Hoſ. 14.1. ſect. 2. obſ. 1. p.

2 Obſ. *The Scripture of the Old Teſtament is the Word of God.*

The Apoſtle to ſhew the divine Authority of it, even in Goſpel-times, refers us to this Text, and another in *Iſa.*25.8. to prove the divine myſtery of the Reſurrection. About four hundred places are cited out of the Old Teſtament in the New. Both Teſtaments are the ſacred word of the great God, and ſerve for the mutual illuſtration and explanation of each other.

But of this ſee more in my Comment on 2 Tim. 3.15. p.262. &c.

3 Obſ. *The Scripture lieth not in the bare words and ſyllables, but in the ſenſe and meaning.*

Hence it is that Chriſt and his Apoſtles citing Texts out of the Old Teſtament, give us the ſenſe and meaning of the

Perſpicuum eſt Apoſtolos & Evangeliſtas in Veterum Scripturarum interpretatione, ſenſum quæſiſſe non verba, nec magnopere de ordine ſermonibuſque curaſſe, dum intellectui res pateret. Hieron. ad Pammach.

place,

place, but not the very words; ſo in a Text ſometimes they omit a word, and ſometimes they adde ſomething for explanation ſake, as *Matth.*2.15,23. and 26.31. *Rom.* 10.15,18, 19,20,21. So *Gen.*2.24. compared with *Matth.*19.5. where δύὸ, they two, is added emphatically, not they twenty, ſhall bee one fleſh. So *Deut.*6.13. compared with *Matth.* 4. 10. where the excluſive particle, *Onely*, which was not expreſſed in *Deuteronomy*, but tacitly and interpretatively underſtood, is added by our Saviour very ſignificantly. So *Iſa.*64.4. collated with 1 *Cor.*2.9. *And hath not entred into the heart of man*: Theſe words are added by way of illuſtration by the Apoſtle. So *Iſa.*22.13. *Let us eat and drink, for to morrow wee ſhall dye.* But the Apoſtle puts it in the preſent tenſe, 1 *Cor.*15.32. *To morrow wee dye*; and this hee doth for explication ſake, to expreſs the deſperate madneſs of thoſe Epicures, who would eat and drink ſecurely, although they were to dye preſently. This ſhews the folly of the *Quaking Scripturiſts* (ſuch there are in our dayes as well as Anti-ſcripturiſts) who take the bare words and ſyllables, and will not ſuffer any meaning, or expoſition to bee given of them. Thus when they call for a proof of Infant-baptiſm, you muſt ſhew them in ſo many words, *Thou ſhalt baptiſe Infants*; elſe they will not beleeve you. Tell them, that generals include particulars, and that children are confederates, and in Covenant with their Parents, and therefore have right to the ſeal of the Covenant; and that Infant-baptiſm now, is as lawful as Infant-circumciſion of old; yet this doth not ſatisfie, becauſe they cannot read it in ſo many letters, Thou ſhalt baptiſe Infants. So the Papiſts they ſtick to the bare letter, *This is my body.* Whereas that bread could not bee his natural body, for Chriſt was then alive when hee ſaid, *This is my body*, and the Apoſtle calls it Bread, Bread, four or five times after conſecration, 1 *Cor.*11.23, to 28.

unus, unam, uni.

The Scripture lyes not in the bare and naked words, but in the ſcope and true interpretation of the words, which is as it were the ſoul and life of the Scripture. Hence Chriſt bids us not barely *read*, but *ſearch* for the ſenſe and meaning of

Ne putemus in verbis Scripturarum eſſe Evangelium, ſed in ſenſu; non in ſuperficie, ſed in medulla, non in ſermonum foliis, ſed in radice rationis. Hieron. *Com. ad Gal.* 1 See more Dr. *Prideaux facicul. controverſ.* Q. 2. p. 23. 24. *Glaſſius Philolog. ſract.* 2. *cap.* 7. *p.* 1472 *Weems Chriſt. Synagog.* c 4. p. 62. Vol. 1. Schools Guard. Rule 20.

the Scriptures, *Joh.* 5.39. The Lawyers have a saying, *Mens legis est lex*, not the bare words, but the meaning of the Law is the Law.

3 Obs. *Christ is the Lord.*

Hee that hath power over death and hell is the Lord, but Christ hath this power. *Rev.* 1.18. and 20.13. Death and hell gave up their dead to Christ their Judge. It is hee that by the price of his own blood hath redeemed us from the hand of sin and Satan, from death and hell; what the Prophet spake of Jehovah, the Apostle applies to Christ, 1 *Cor.* 15.54, 55. But of this I have spoken at large elsewhere.

V. Com. on 2 Tim. 4.1. p. 306, &c.

4 Obs. *There is an holy harmony, and sweet consent in the Scripture.*

There is no repugnancy, no real contradiction there. Like stones in an Arch, they mutually uphold, and strengthen each other. The Doctrine of the Prophets gives light to the Apostles, and the Apostles again illustrate and explain them. In both there is one, and the same Spirit of truth, who at sundry times, and in sundry manners, hath published one and the same truth to his people, *Heb.* 1.1,2. They must not therefore bee opposed, but composed; Not made to contradict, but to confirm each other, *Luke* 24.44.

5 Obs. *Gods people, whilest they are in this world, may fall into deep distress and misery.*

They may bee brought so low, that to a carnal eye they may seem dead and buried, past hope and help, not onely in their own eyes, but also in the eyes of others. Wee have a notable instance for this, *Ezek.* 37.1. to 15. the desperate condition of Gods people in their Babylonish captivity, is there set forth by dead, dried bones, to an eye of sense past all hope or possibility of recovery; in so much that Gods own people whose faith should not fail, cry out, vers. 11. *Our bones are dried, our hope is lost, and wee are cut off.* Yea the Prophet himself staggered, and was non-pluss, verse 3. the Lord asked him, *Son of man, can these bones live?* Is it possible that ever such dry bones should live again? The Prophet answers, *Lord thou knowest*, q. d. it passeth my apprehension to conceive how this should bee; I know not how it should bee effected, *but Lord thou knowest* what thou hast to do, and to thee no-

thing

thing is impoſſible. This the Lord doth in his wiſdome, to out us of our ſelves, and all creature-confidences, that in an holy deſperation wee may ſay with repenting *Iſrael*, *Aſhur ſhall not ſave us, neither will wee ride upon horſes, nor ſay any more to the work of our hands, Yee are our gods, for with thee the fatherleſs finde mercy*, Hoſ. 14.3.

6 Obſ. *God in his due time will deliver his people out of the deepeſt diſtreſs.*

Hee is Omnipotent, hee can, and will redeem *Iſrael*, not out of one or two, but out of all his troubles, *Pſal.* 25. *ult.* Art thou weak? Hee can ſtrengthen thee. Art thou ſick? Hee can heal thee. Art thou dark? Hee can inlighten thee. Art thou dead? Hee can inliven thee. Haſt thou lain in thy grave till thou ſtinkeſt again? ſo did *Lazarus*. Haſt thou lain till thou art rotten? ſo did *Iſrael* in their Babyloniſh Captivity, and yet were reſtored, *Ezek.* 37.11,12. So in deſertions wee are apt to bee deſpondent, when wee walk in darkneſs, and can ſee no light, neither Sun-light, nor Moon-light, neither Star-light, nor Candle-light, but are like unto dry bones in a Sepulchre, without life, without ſpirit, without ſtrength, without comfort, and ſee no way of deliverance. Aye, but now is a time to live by faith, and not by ſenſe, *Iſa.* 40.27,28,29, 30,31, and 50.10. Such is our weakneſs, that wee are apt to limit the holy one of *Iſrael*, and to think that hee can help us in leſſer trials, and bring us out of petty croſſes, but when ſome *fluctus decumanus*, ſome great waves of Tentation come, than wee are apt to queſtion Gods power and promiſes, and to ſay with *David*, *I ſhall one day periſh by the hand of Saul*, 1 Sam. 27.1. Wee are apt to ſay with *Martha*, If Chriſt had come a little ſooner, hee might have raiſed *Lazarus*, but now (ſaith ſhe) he ſtinks, and is paſt help, *Joh.* 11.39. Aye but it is the better for that, for now Chriſts power will bee the more manifeſted, and his Father the more glorified. The more grievous thy diſeaſe, the greater will the praiſe of thy Phyſitian bee in thy cure, and wee ſhall love much, when wee ſee how much is forgiven; and therefore *David* makes it an argument to move the Lord to pitty him, becauſe his ſins were great, *Iſa.* 25.11. Remember, it is Gods uſual courſe to let men bee dead and buried (as it were) in miſery, and to bring things to extremity, and then appear, *Gen.* 22.14. *Pſal.* 46.1.

when trouble comes, then hee comes too. Wee read of three persons that Christ raised from the dead; One was dead, but not carried out, *Mark* 5.41. A second was dead, and carried out, *Luke* 7.14. A third was dead, carried out, buried, and lay till hee stunk in his grave, and that was *Lazarus*, Christ speaks but the word, *Lazarus* come forth, and hee lives. God is never nearer to his people, than when to a carnal eye hee seems furthest off. As wee see in the three young men that were cast into a fiery Furnace, and *Daniel* into the Lions den. Sense and carnal reason would have said; God had now forsaken them, and there was no help, yet even then did they finde the greatest help, so good it is to trust in God.

V. Bedle his Journal p. 91, 92.

See more in my Comment on 2 Sam. 3.11 & 4 17. p. 204. & p. 456.

7 Obs. *Death in it self is a formidable enemy, and considered as a curse due to impenitent sinners, it is very terrible*; even the terriblest of all terribles, as *Aristotle* calls it. It is armed with stings and plagues, and is therefore called an *Enemy*, 1 Cor. 15.26. *And the King of terrours*, even such a terrour as is the chiefest and greatest of terrours, *Job* 18.14. Hence dreadful calamities are set forth by the *shadow of death*, Job 10.21, 22. and 16.16 and 24.17. *Psal.* 23.4. *Jer.* 13.16. and *the messengers of death*, Prov. 16.14. and the *snares, sorrows, and terrours of death*, Psal. 18.4, 5. and 55.4. It is this that snatcheth men (when they least think of it) from their dear Relations, Pleasures, Riches, Recreations, Mansions, Honours, *&c.* which they love as their lives; and this must needs bee terrible to a natural man who hath no assurance of better things when he dyes. Hence such are said to be in bond age, and a slavish fear of death all their life long, *Heb.* 2.15. whilst wicked men look upon death at a distance, and think it far off, they fear it not; but when God shall open their eyes by sickness, and summon them to appear before him, then like *Pashur*, they are *Magor-missabib*, a terrour to themselves, and all that are round about them, *Jer.* 20.3, 4. *Saul*, though a King, and a valiant man, yet when hee heard that death was at the door, and hee must dye to morrow, was so dis-spirited with this dismal news, that hee fell into a deadly trance, and was not able to bear it, the fear of death had well nigh ended him before his death came, 1 *Sam.* 29.19, 20. So *Belshazzar*, a mighty Monarch, in the height of his mirth, is all amort *his countenance is changed*, his thoughts trouble him, and his joynts

ὁ θάνατος πάντων τῶν φοβερῶν φοβερώτατον. *O mors omnium terribilium terribilissimum* Arist. Ethic. l. 3. c. 6.

joynts are looſed; but whence came all this terrour and amazement? why it is for fear of this King of fears, *Death*, which ſuddenly after ſurprized him. *Dan.*5.1,2.&c. This puts an end to all a wicked mans comforts and hopes, conſcience ſhall now bee awakened, and hee muſt give an account of his Stewardſhip. This made *Lewis* the eleventh King of *France* to command his ſervants in his ſickneſs, that they ſhould not once mention that bitter word *Death* in his hearing. Yea even the godly in a temptation, for fear of death, have not acted like themſelves at other times, as wee ſee in three of the greateſt Worthies that wee read of in the Scriptures, firſt *Abraham* famous for faith, *Gen.*12.12,13.& 20.2.11. And *David*, famous for valour, 1 *Sam.*22.12,13. And *Peter* for courage, yet to ſave his life, denied his Lord.

See this Point excellently improved, *Caryl* on Job 18.14.

8 Obſ. *Death is a conqvered Enemy.*

Chriſt hath diſarmed him, and taken away his ſting. Hee hath redeemed his from the power of the grave, and ſwallowed up death in Victory. Chriſt by his death hath deſtroyed death, and him that had the power of death, the Devil, *Heb.*2.14. by ſuffering of that death which was due to us for our ſins, hee hath deſtroyed the power of Satan, and taken away that advantage which hee had againſt us by reaſon of ſin, whoſe wages is death. Satan thought by death to deſtroy Chriſt, but Chriſt by his death deſtroyed his Kingdome; and became more glorious by dying; like another *Sampſon*, hee ſlew more at his death, than in his life. So that now wee are more than Conquerers, even Triumphers through Chriſt that loved us. Hee hath triumphed over death, and all the enemies of our ſalvation, and wee in him our head triumph, 2 *Cor.*2.14. *Col.*2.14,15. by lying in the grave hee hath ſweetned our graves for us, ſo that now wee may ſleep in it as in a bed of down, *Iſa.*57.2. and our fleſh may reſt in hope of a glorious Reſurrection, *Pſal.*16.9. Now if ever wee may ſing that Triumphant ſong, *O death where is thy ſting!* It is deſtroyed, aboliſhed, gone. This ſtrong man armed is overcome by a ſtronger than

Diabolus dicitur habere mortis imperium, non qua Rex, ſed qua Tyrannus, vel qua carnifex qui habet imperium in eos qui morte propter facinora ſua adjudicati & ipſius poteſtati traditi ſunt. Gerhard.

O beatam illarum mortem qui participes facti ſunt mortis Chriſti! Knox.

Non dicit ſimpliciter νικῶμεν, ſed ὑπερνικῶμεν

Pluſquam victores ſumus, ſupervincimus, i.e. *Egregie & excellenter ſuperamus.* Tactica Sacra. *l.3.c.3.ſect.1. ubi plura.*

than hee. It is not the pleasures of life, nor the pains of death, neither the height of prosperity, nor the depth of adversity, nothing now can separate us from Christ, *Job* 5.20,21, 22. *Rom.*8.35, &c. Death may dissolve our corporal marriage, but it is so far from abolishing, that it perfects our spiritual marriage; killed we may bee, but conquered we can never be; Christs victory is our victory, and all his Conquests ours.

How Christs death should support us, see D. *Goodwin* on Christ his Death and Resur. sect. 2, 3. p. 22. *quarto.*

Quest. *If Christ by his death hath destroyed death, why then do the godly dye?*

Answ. Christ did not dye to deliver us from sickness and death, but to free us from the curse that is in these. By his death hee hath pulled out the sting of death; the death of the body still remains, but the sting, and that which is penal is taken away, so that it cannot hurt us; and therefore the Text doth not say, I will free you from death, *sed è manu mortis*, but from the destructive power of death, so as it shall have no dominion over you to hurt you, nor bee able to separate you from Christ. As the Apostle saith of sin, it is in us, but it doth not reign in us; so dye wee must, but death hath no dominion over beleevers, as it hath over wicked men; it gets the victory over them, they dye, and dye eternally; but a beleevers death is neither

Tollitur mors non ne sit, sed ne obsit. Aug.

$$\left\{\begin{array}{l} \textit{Total}, \\ \textit{Penal}, \text{ nor} \\ \textit{Perpetual}. \end{array}\right.$$

1 It is not *Total*; it seizeth onely on the body, the carcass, the outside, it goeth to its dust, but the spirit returns to God that gave it, *Eccles.*12.7.

2 It is not *Penal*, but profitable; in the grave wee put off our filth, deformities, defects, infirmities, and mortality it self. It is our attiring house to fit us for immortality and glory.

3 It is *not perpetual*, it is but a sleeping till the general Resurrection, *Rom.*8.10,11. our conquest over death is *inchoate*, *in fieri*, and partly fulfilled in this life, but it shall bee consummate *in facto*, and fully compleated at the Resurrection Then shall they awake and sing that dwell in the dust, *Isa.* 26.19. This upheld *Job* in the midst of all his sorrows, *I know that my Redeemer lives*, my comfort is, though I dye, yet I *have one to right* mee that lives for ever, Job 19.25. David com-

See an excellent Tract of Mr. *Garbut* on the Resurrection.

comforts himself with this, that God would redeem him from the power of the grave, and from the hand of hell, though riches cannot redeem the rich, yet God would redeem him, *Psal.*49.15.

Object. *I must part with Wife, Children, Friends, Pleasures.*

Answ. All these losses will bee made up in a better kinde, as you may see at large in Mr. *Byfields* Cure of the fear of death, p.745. it is in the end of his Marrow. And B. *Halls Balm* of *Gilead*, p.141.

Use. Fear not death with a slavish fear. Christ dyed to free us from such a fear of death, *Heb.*2.15. A religious prudential fear doth well, fear it so, as to arm your selves, and prepare for it, but not so as to bee dejected under it. No wise man will fear a conquered enemy; if you truly beleeve in Christ, the Conquerour of death, you need not fear death. Think on Christ when you think on death, and then you may in a holy sarcasm and contempt say, *O death where is thy sting!* Christ hath unstinged it, and as it were disarmed it; so that now wee may safely put it in our bosomes; buz it may about our ears as a drone Bee, but sting it cannot, for Christ hath taken away the guilt of sin, and hath made that which was sometimes a curse to become a blessing, of a foe hee hath made it a friend, of a poyson a medicine, of a punishment an advantage, *Phil.*1.21. of the gate of hell a passage to heaven. It is now like the valley of *Achor*, a door of hope; that which was sometimes the *King of Terrours*, is now become the *King of Comforts*, as making way for the enjoyment of the highest comforts. Wee part with a life of misery, to enjoy a life of glory. Wee use to say Change is no Robbery, but such a change is our great advantage. Hence it is that the Apostle summing up a Christians priviledges and riches, sets down *Death* as part of it, 1 *Cor.*3.22. not onely life, but *Death is yours*; hee that can truly say, I am Christs subject and servant, may as truly say, Death will bee my preferment and high advancement. So true is that of *Solomon*, Eccles.7.1. *The day of a mans death, is better* (in many respects)

See Mr. *Hierons* Ser. on Prov.14 32.p.464.

Sicut serpentes & venenata quæcunque aculeis prædita, iis ferire & lethaliter vulnerare solent, at si iis forte spolientur nullam amplius nocendi vim habent; ita mors per peccatum tanquam telum homines transfigit & confixit, at sine peccato inermis est. Tactica S.l.3.c.3.sect. 9.p.329.

See the Point excellently inlarged by Mr. *Hinnock* on Philip.1.22. p.19 to 54.

See Mr. *Cotton* on *Eccles.*7.1. & 17. *Priviledges of a believer in death. Byfields* Marrow, p.670.&c.

reſpects) *than the day of his birth.* Then, and never till then ſhall wee reſt from our labours, *Job* 3.17. *Rev.*14.13. and bee perfectly freed from ſin, and all its concomitants.

Look not therefore on death with Philoſophical eyes, as if it were the end of all our comforts, but look on it with Chriſtian eyes, as the year of Jubilee, the day of our Coronation, and conſummation of the Marriage between Chriſt and our ſouls.

A natural man that looks upon death with an eye of ſenſe, ſees nothing but horror and terror in it; but a gracious ſoul that looks on it with an eye of faith, ſeeth life in death, light in darkneſs, and comfort in diſcomfort; though for a time hee muſt lye in the grave, and death ſeems to have dominion over him, yet hee as certainly ſees a Reſurrection, as if hee were already in poſſeſſion of it, and therefore hee triumphs already in aſſurance of a total conqueſt through Chriſt, death is already ſwallowed up by him in victory, *Iſa.* 25.8. Chriſt was his life, and therefore now death is his gain. Hee lived holily, and now hee dyes happily, hee lived unto the Lord, and therefore hee now dyes unto him, *Rom.*14.7,8. 2 *Cor.*5.15 His care was to keep a good conſcience, and now hee hath the comfort of it, 2 *Cor.*1.12.

Non poteſt male mori qui bene vixerit. Aug.

Let Atheiſts then, and worldlings, and wicked me fear death, who know no better life; but let the righteous, who hath hope in his death, *Prov.*14.32. imbrace it, and bid it welcome, as the Martyrs did, who went as joyfully to their ſtakes, as others do to Marriages. Witneſs all thoſe living ſpeeches of dying Saints which will ſhortly be publiſhed by anable and induſtrious hand to the world. *Cyprian* hearing the ſentence of death pronounced againſt him, ſaid, *Lord I thank thee that now thou wilt free mee from the bonds of the body. I ſhall not now loſe my life, but change it for a better.* Excellently *Pomponius Algerius* in an Epiſtle which hee writ to his friends from the delectable Hortyard of the Leonine priſon, *July* 12. 1555. *I ſhall tell you* (ſaid hee) *ſtrange things, I have found a honey comb in a Lions belly; In a deep dungeon I have found pleaſantneſs, in a place of bitterneſs and the ſhadow of death I have found peace and hope of life. In the belly of hell I have found comfort. Where others weep, here do I ſing for joy, and where others fear, there have I ſupport. The good hand of my God hath* done

Mr. *Trapp.*

done all this for mee. Hee that ſeemed ſometime to bee far from mee, is now moſt preſent with mee. Hee that I had but ſome glymſes of before, now I ſee him face to face. Hee hath turned my winter into a glorious Spring; why ſhould I fear any freezing cold, who am thus inflamed with the love of God? Let Malefactors fear this priſon, to mee it flows with honey.

[See ſeven Conſolations againſt Death in *Caryl* on *Job* 18.14. p.96.97. and in my Comment on 2*Tim.*4.6. Obſ.3.p.370,&c. *Byfields* Cure of the fear of Death, p.653. *Perkins* Art of Dying well. Mr. *Gatakers* Sermon on *Philip.*1.23. part 2.p.222. *Hierons* Sermon p.653. Mr. *Baxter* Saints Reſt, p.25.&c. B. *Halls* Balm of Gilead, p.247. *Drexelius Prodromus Æternitatis* p.33. Vol.1. folio. Mr. *Sam. Fiſhers* Antidote againſt the fear of Death, at the end of his Sermon on *Pſal.*39.9.]

9 Obſ. *Gods Decrees are infallible and unchangeable.*

Repentance is hid from his eyes, hee knows not what it means. *Hee is not as man that hee ſhould lye or repent*, Numb. 23.19. 1 *Sam.*15.25. Hee is Jehovah, hee changeth not, *Mal.*3.6. *His Covenant hee will not break, nor alter the thing that is gone out of his lips*, Pſal. 89.34,35. and 110. 4. *Iſa.*54. 9,10. if hee hath decreed to ſhew mercy to his people, and to redeem them from the power of hell, all the Devils in hell ſhall not bee able to hinder it. It is not the counſel of men or Devils, but the counſel of the Lord that ſhall ſtand, *Pſal.*33. 10. 11. If hee hath ſpoken it hee will do it, yea and the contrary plots of wicked men ſhall help to effect it, *Rom.*9.11. *Acts* 2.23.

Obj. *Is not God ſaid to repent?* Gen.6.6. *Jer.*18.8. *Amos* 7.3,6.

Anſw. It is ſpoken, not properly, but after the manner of men, and according to our capacity, becauſe his work is changed, though himſelf continueth unchangeable, for with him is no variableneſs, nor ſo much as a ſhadow of changeing. He is conſtant and faithful in performing all his promiſes to his people, 1 *Theſſ.*5.24. *All his wayes are mercy and truth to them that fear him, and keep his Covenant.* They are mercy in promiſing, and truth in performing; not one thing ſhall fail of all the good things which God hath promiſed to his people, *Joſh.*23.14. though they bee not preſently fulfilled, yet in Gods due time they ſhall bee accompliſhed, for though God

See more in our large Annotat. on Gen. 6.6.

come not at our time, yet hee never fails his own, *Deut.* 32.35. *Hab.*2.3.

10 Obſ. *Beleevers in this life may bee aſſured of their ſalvation.*

Repentance is hid from Gods eyes, whom hee loves once, hee loves for ever. Not one of thoſe that the Father hath given to Chriſt ſhall periſh, *Matth.*18.14. *Joh.*6.39. The foundation of the Lord ſtands ſure, more ſure than the Pillars of the earth, or the Poles of heaven. 2 *Tim.*2.19. The Decree of Election is there called a foundation. 2 It is not every foundation, but a firm and ſure foundation. 3 It is not a foundation of mans laying, but it is the foundation of the Lord. 4 It is not a tottering, but a ſtanding foundation built on a rock, ſealed and confirmed by the Spirit, counſel, and ſpecial knowledge of God. *Hee knows who are his.* Hence the Covenant of the Lord made with his people, is called *An everlaſting Covenant*, 2 Sam.23.5. Hoſ.2.19,20. *And hee hath promiſed to plant his fear in their hearts, that they ſhall never depart from him*, Jer.32.39. if they fall, yet they ſhall not bee utterly caſt down, for the Lord upholds them with his hand, *Deut.*33.3. *Pſal.*37.24. *Prov.*2.7,8. *Joh.*10.28. They ſtand not by their own ſtrength, but are kept and guarded by his Almighty power through faith unto ſalvation, 1 *Pet.*1.5. Common gifts and graces may fade and fail, but his gifts, *i. e.* his peculiar, eſſential gifts, which appertain to ſalvation, are without repentance, *Rom.*11.29. But of this I have treated at large elſewhere.

Comment on 2 Tim.4.8.p. 403.&c.

Verse 15.

Though hee bee fruitful amongst his brethren, an East-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall bee dryed up; hee shall spoyl the treasure of all pleasant Vessels.

THe Prophet having comforted Gods people, returns again to the denouncing of judgements against the wicked. And because similitudes do make a deeper impression than plain speeches, therefore hee useth similitudes. Vers. 13. hee sets forth their distress by the pains of a woman in travel; and in this 15. verse hee sets forth the spoil and havock that should bee made amongst them by *Salmaneser* King of *Assyria*, which hee illustrates by a double similitude.

But first hee prevents an Objection which *Ephraim* might make, *I am fruitful, and abound with riches, honours, strength, and therefore I fear no fall.*

Answ. Admit it bee so, though *Ephraim bee fruitful amongst his brethren, yet an East-wind shall blow upon him, and make him wither, &c.*

On this Verse there are almost as various Interpretations as there bee Interpreters, so that I may say of it, as *Maldonate* said sometimes of another Text, *Nescio an hic locus facilior fuisset si nemo eum exposuisset.* This Text had been plainer, if some had not medled with it.

1 Some make the words a promise of great blessings to *Ephraim* after all his sorrows, *Yet hee shall bee fruitful amongst his brethren.* After the *Assyrian* had spoyled him of all his Treasure, yet by the might of him that ransometh men from the grave, they shall bee raised up. But this is a forcing of the words contrary to their genuine sense and meaning.

2 *Others* apply it to Christ, and say, Hee shall increase and mul-

multiply his Elect both in number and glory at the laſt day. The very rehearſal of this is confutation ſufficient.

3 The Vulgar Latine, leaving the Hebrew to follow the Septuagint, read it, *Ephraim dividet*, *Ephraim* ſhall divide amongſt his brethren, and make a ſchiſm amongſt them, therefore God will ſend the *Aſſyrian* againſt him. But the word is *Japhri, creſcet*, not *Japhti, dividet.*

4 *Lyra hic deliratt*, when hee takes, or rather miſtakes the word for a diviſion and ſeparation at the end of the world, when the evill ſhall bee ſeparated from the good, and the Goats from the Sheep. Quite contrary to the ſcope of the Text, which ſpeaks of increaſing, not of dividing; and of Brethren, which Sheep and Goats were never yet accounted.

In the words wee have *Ephraims* Dignity, and *Ephraims* Downfal; or Gods Mercy, and *Ephraims* Miſery.

1 Here is *Ephraims* Dignity, Hee was fruitful amongſt his Brethren, hee was made the head of the Tribes, onely the Tribe of *Judah* excelled him in Dignity, *Hoſ.*11 *ult.* elſe for number of men, for power and riches bee excelled them all. The Prophet alludes, 1 To *Ephraims* name, which ſignified fruitful and flouriſhing, ſuch as his name was, ſuch was he; *Ephraim* was his name, and fruitfulneſs was with him; both the fruitfulneſs of the earth, and the fruitfulneſs of the womb; Hee was like a bough by a Well ſide, fruitful, and flouriſhing, whoſe branch run over the wall. Hee had the upper and the nether ſprings, the bleſſings of heaven above, and of the earth beneath, *Gen.*49.22,25. 2 Hee alludes to the bleſſing, which *Jacob* his Grand-father gave him on his death-bed, *Gen.*48.16, 19, 20. *Ephraim ſhall increaſe more than Manaſſeh, and hee ſhall become a multitude of Nations.*

2 Here is *Ephraims* Downfall for abuſing thoſe bleſſings, they ſhould have made him more fruitful and obedient, but hee like an unwiſe ſon became more inſolent, Idolatrous, and diſobedient, *Hoſ.*13.5,6. Therefore God will now ſweep all away, and make him know the price of his mercies, by the wanting of them. *An Eaſt-wind ſhall dry up all his ſprings.* Where wee have,

1 The *Judgement* threatned, *An* Eaſt-wind ſhall come.

Qui … Rum … lum … non … Merc…

Ephrai … rab fruc… crevit, … fuit. … 52.

This wind usually is most violent and boysterous, when God is said to break ships, *it is with an East-wind*, Psal. 48. 7. when hee divided the Sea, it was *with a strong East-wind*, Exod. 14. 22. It is a dry, sharp, searching, destructive, burning, blasting, hurtful wind, to the herbs and fruits of the earth, especially in those Countries, *Gen.* 41. 6. *Job* 15. 2. *Ezek.* 17. 10. and 19. 12. *Isa.* 27. 8. *Jonah* 4. 8. Hence great afflictions are compared to East-winds, *Job* 27. 22. *Jer.* 18. 17. This East-wind is not to bee taken *properly*, but *metaphorically*, by it is meant the King of *Assyria* with his forces, who should come from the East, and like an East-wind should dry up and destroy all before him. In this sense the violent *Caldeans* are compared to an East-wind, *Hab.* 1. 9. And the *Assyrian* is also compared to an *Eagle* which comes swiftly, with great force and violence.

Kadim ruach, ventus orientalis omnia siccat & exurit, sicut Zephyrus fœcundat.

Oriens inter omnes ventos asperimus, huic reges qui terram afflixerunt comparantur, Mercer.

2 *From whom* doth this wind come? it comes not by chance or fortune, but it comes from God, and therefore it is called *the wind of the Lord, i.e.* A mighty, strong, irresistible wind, carrying down all before it; such an one as God himself shall raise for the punishment of *Ephraim*, viz. That most cruel and most mercilesse *Assyrian*, sent by the Lord to avenge the quarrel of his Covenant.

When God is added to a thing, it notes its excellency, *V.* Schools Guard. Rule 33.

3 *From whence* shall it come? it shall come up from the wilderness, where the winds blow most fiercely and vehement, because they meet with no resistance. It was a great wind from the Wilderness that brought the house upon *Jobs* children, *Job* 1. 19. This notes the fierceness of the *Assyrian* against *Israel*, hee shall rage unmercifully against him.

4 Here is the hurt which this violent wind shall do, *It shall dry up all his springs*; what is that? why exegetically it is added, *Hee shall spoyl the treasure of all pleasant Vessels.* When the fountain is dryed, the streams must needs fail. Hee alludes to the land of *Ephraim* which abounded with fruits, and springs, and withal sets forth the great abundance of all things that *Israel* enjoyed, they had not drops, or ponds, or torrents, but constant springs of mercy, whilst others had onely some streams of mercy; they sate at the fountain head, they had the root when others had but branches, *Hos.* 9. 16.

Periphrasis est extremæ desolationis. Rivet. *Fontem, i. abundantiam, opes, felicitatem, nihil jam refrigerii, nihil solatii, omnia hostis auferet,* Merc.

q. d. Since Ephraim, *and the rest of the Tribes have rebelled* against

againſt mee, they ſhall bee brought to utter deſolation; all the ſprings of my bleſſings ſhall bee taken from them, and all manner of happineſs ſhall fail them; I will ſend the Aſſyrian *amongſt them, and hee ſhall ſpoyl all their Treaſures, and carry away all their Ornaments, even their moſt precious and deſirable things, though never ſo cloſely hid, this ſearching wind will find them out, be it gold, ſilver, Jewels, coſtly Oyntments, coſtly Perfumes, coſtly Apparel, or any of the precious fruits of the earth: What ever deſirable thing is hid and highly eſteemed, either by the covetous, the voluptuous, or the laſcivious, ſhall all become a prey to the mercileſs* Aſſyrian. That which wee tranſlate pleaſant Veſſel, the Original renders Veſſels of deſire, it is an Hebraiſm, *i.e.* very precious things. Hence *Daniel* is called *Iſh Chamudoth, a man of deſires*, i.e. a precious man, and greatly beloved, *Dan.*9.23. and 10.11. Thus a good Land is called a Land of deſires, *i.e.* a moſt deſirable Land, *Jer.*3.19. and 25.34. *Mal.*3.12. Thus goodly Garments are called Garments of deſire, *Gen.*27.15. and pleaſant bread is called bread of deſires, *Dan.*10.3. So all pleaſant things, whether Gold, Jewels, Garments, are called things of deſires, *i.e.* precious things, 2 *Chron.*20.25. *Dan.*11.8.38.43. It is uſual with the *Hebrews* to expreſs the ſuperlative degree by putting the ſubſtantive in the genitive Caſe.

Otſar, Theſaurus proprie dicitur pecunia in terra abſcondita, & latiori forma dicitur quicquid pretioſum eſt, ſive illud in pecuniis, ſive in bonis quocunque modo numeretur, Ezek.38.13. Nahum 2.9. Sanctius *in locum.*

Cheli Chemdah, vaſa deſiderii. Cheli ſignificat vas, veſtem, ornamentum, ſupellectilem, arma & quicquid in uſum hominum paratur, V. Ravanel. *in V.* Theſaur. *V. plura apud* Ravanel *in V. deſiderium. V.* Schools Guard. Rule 12.p.85.

The ſumme of all is this, *Though* Ephraim *bee high, and mightily exalted above his brethren, yet ſince he hath not exalted my Name who have exalted him, nor made my benefits binders, and my mercies motives to duty and obedience, but hath fought againſt mee with my own favours, and abuſed my bleſſings to my diſhonour, therefore I will bring the* Aſſyrian *upon him, who like an Eaſt-wind ſhall blaſt him, utterly daſh all his hopes, ſpoyl his Treaſures, and carry him into Captivity: So that hee who was ſometimes the head of the Nations, ſhall now become the Tail; Hee that was above, and was the terrour of the Nations, making them tremble when hee ſpake, ſhall now become the ſcorn of the Nations, and the contempt of the people.*

OBSERVATIONS.

1 *Gods goodneſs is wholly free.*

Hee chuſeth not for ſeniority of birth, or excellency of parts, or worthineſs of the perſon, but hee loveth whom hee loveth, and ſhews mercy to whom hee will ſhew mercy, *Rom.* 9.15. *Ephraim* here the younger brother, is preferred before *Manaſſeh* the elder, and is advanced in number and dignity above him. This diſpleaſed *Joſeph*, and oft diſpleaſeth us; but what pleaſeth God ſhould pleaſe us; wee ſhould quiet our ſelves in ſuch diſpenſations as our Saviour did, *Matth.* 11. 25, 26. *Even ſo O Father, becauſe it pleaſeth thee.* q. d. ſince it is thy good pleaſure to hide the myſteries of ſalvation from the wiſe men of the world, and to reveal them to ſimple men and women, it pleaſeth mee well, becauſe it is thy good pleaſure ſo to have it. Wee are apt to confine Gods grace to the order of nature, and external accompliſhments. Amongſt all the ſons of *Jeſſe*, even *Samuel* the Seer would not have choſen *David* the youngeſt, and the leaſt regarded, and therefore ſet to keep Sheep, to bee King of *Iſrael*, yet God makes choice of him, and leaves his brother *Eliab*, *Shammah* and *Abinadab*, the proper perſons, great Souldiers, and prime Courtiers. Gods bleſſing goes not by carnal ſeniority, but by ſpiritual grace and choice. Hee is wiſer than the wiſeſt, and often chuſeth where man leaves, and leaves where man chuſeth, as wee ſee in *Abel*, *Sem*, *Abraham*, *Iſaak*, *Jacob*, *Judah*, *Joſeph*, being younger brethren, who yet were preferred in favour before *Cain*, *Japhet*, *Haran*, *Iſhmael*, *Eſau*, *Reuben*, *Simeon*, *Levi*. This God doth, not onely to magnifie his Soveraignty and free grace, but alſo to check our vain thoughts, who are apt to limit the holy One of *Iſrael*, to our wayes and inventions.

See more in Mr. *Jenkin* on Jude 11. p. 72. fol.

2 *Gods Miniſters muſt uſe plain and familiar expreſſions for the better convincing of their people, both of their ſin and miſery.* The Prophet here uſeth ſimilitudes from a travelling woman, from the Eaſt-wind, and the Lord by way of aggravation of their ſins tells them, *That hee had ſpoken to them by his Prophets, and had multiplied Viſions, and given them much preaching, yea and the better to convince them, he had uſed ſimilitudes by the Miniſtry*

of

of his Prophets, Hoſ. 12.10. This is an excellent way of preaching, and prevailing, it doth notably illuſtrate the truth, and creep into mens affections. *Galeacius Caracciolus*, an Italian Marqueſs and Nephew to a Pope, was converted by an apt ſimilitude which hee heard from *Peter Martyr*. Similitudes are more memorable, and ſuit beſt with the capacities of all; For 1 Thereby things are brought to our ſenſe. 2 Then to our underſtanding. 3 To our memory. 4 To affection and practice. This made the Prophets ſo frequently uſe them, *Iſa.* 5.1,2. and *Ezek.* 16.3. and *Hoſ.* 14.5. to 9. *Nathan* caught *David* with a Parable, 2 *Sam.* 12.1,2, *&c.* and out of his own mouth condemns him. Chriſt who ſpake as never man ſpake, whoſe words were full of power and authority, yet the better to work upon his hearers, did frequently uſe Parables, from the Sower, from Leven, from Muſtard-ſeed, Flowers, Feaſts, from a Treaſure, &c. *Matth.* 13. and 24.32. *Mark* 4,33. *Luk.* 13.6. *Joh.* 20.5,6, &c.

Memorabilia ſunt illa quæ ſunt benephantiſabilia. Juvil. Hence it is that a great part of the Scripture is hiſtorical, that the hearts of people might bee the better taken with it, and delight in it. See Mr. *Sam. Smith* on Pſal. 23.1. p. 61. and Mr. *Robinſon* on Eph. 6. Lect. 8. p. 106.

And the Apoſtle fetcheth ſimilitudes from *Runners and wraſtlers*, &c. 1 *Cor.* 9.24. 2 *Tim.* 4.6.

Wee are naturally very uncapable of the beſt things 1 *Cor.* 2.14. like a dull Aſs Colt, untractable, *Job* 11.12. Wee are ſlow to beleeve, and hard to perceive the truths of God; Chriſt blamed his own Diſciples for it, *Luke* 24.25. Plain preaching is the beſt teaching, it is the beſt way to convince and convert men; and if plain familiar preaching will not work, certainly dark, myſterious preaching will never do it. Hence Chriſt tells *Nicodemus*, that if when hee had ſpoken of earthly things they beleeved not, how will they beleeve when hee ſhall ſpeak to them of heavenly things? *Joh.* 3.12. This made *Paul*, that he had rather ſpeak five words in a known tongue to edifie others, than ten thouſand in an unknown tongue, 1 *Cor.* 14.19. That is the beſt preaching which ſets forth things to the life, and makes them as plain, as if they were written with a Sun-beam.

Wee ſhould therefore admire the riches of Gods mercy to us in condeſcending to teach us ſo plainly and familiarly, uſing all means to convert us, and bring us home to himſelf; ſo that if any periſh for want of knowledge, they may thank themſelves, for God hath left no means unaſſayed to *do us good. Hee hath* uſed compariſons from things,

1. Na-

1 Natural,
2 Artificial,
3 Ceremonial,
4 Moral.

1 In Scripture the Lord draweth comparisons from things *Natural*; thus to shew his tender love and care over his people, hee alludes to a mothers love to her childe, and to a *Hen*, that with much tenderness gathers her chickens under her wings, and compares his people to *the apple of his eye*, Psal. 17.8. *Zach.*2.8. which is guarded with five Tunicles, the better to preserve it from danger.

There is *Tunica aranea, Retiformis, uvea cornea & adnata.*

2 From *Artificial* things, from plowing, sowing, Silversmiths trying their mettals in the fire, *Psal.* 12. 1 *Thess.* 5.21.

3 From *Ceremonial* things, *Psal.*51. 8. *Purge mee with hyssop*, alluding to the cleansing of the Lepers under the Law.

4 From *Moral* things, *Isa.* 66. 12.

Many complain they are not book-learned, 1 Whose fault is that? thou canst not plead ignorance for want of means. 2 If thou couldest read never a letter, yet the book of the creature is written in such large characters, that hee who runs may read them; had wee but spiritual hearts, wee might learn many spiritual lessons from them.

See Mr *Hieron* Bargain of Sal. p.493. &c.

3 Obs. *The higher in mercy, the deeper in judgements if men abuse them.*

Fruitful *Ephraim* that was the head of the Tribes, and advanced above his brethren, is now for his sins made the most contemptible amongst them. Hence *Zanchy* reads the words thus, *Quoniam Ephraim fructificavit. &c.* Seeing *Ephraim* is fruitful amongst his brethren, *i.e.* since hee abounds in riches, power, and many priviledges above the rest of the Tribes; these shall be so far from saving him, that God will bee more fierce against him for abusing them. *Capernaum* that was exalted to heaven in the abundance of the means of grace, for it was the City of Christs residence, where hee frequently cured the sick, preached, and wrought many miracles; yet for their ingratitude, unfruitfulness, and abuse of those means, they were thrust down to hell. *i.e.* They lost their priviledges, they were brought to a very low and miserable condition; so as at

The word is *Chi, licet,* not *quia* or *quoniam*, as the Vulgar, though the particle will bear both, yet our Translation is most genuine.

Ingentia beneficia, ingentia vitia, ingentia supplicia.

this day they are a deſolation, and not three houſes ſtanding where thoſe three famous Cities, *Corazin*, *Bethſaida*, and *Capernaum* ſtood; and at laſt they ſhall bee damned in hell too for contemning ſo great ſalvation, when offered to them, *Matth* 11.23. As *Ahaſhuerus* ſaid of *Haman* that had abuſed his favour, *Hang him on a Gallows fifty Cubits high*; ſo will Chriſt ſay of ſuch, Plunge them into hell ſo much deeper than others, becauſe they reject Chriſt when hee is tendred them. None ſink ſo deep in hell, as the lewd, licentious Chriſtian. Favour abuſed increaſeth ſin, and mens offences are aggravated by their obligations. If *Turks* and *Tartars* ſhall bee damned, debauched Chriſtians ſhall bee double damned, becauſe they bring a reproach upon Chriſt and his wayes, and open the mouthes of the wicked to cry, Behold theſe are the people of the Lord, ſee how looſely and unrighteouſly they live, *Ezek.*36.20. where the Lord hath been a *Valley of Viſion*, and beſtowed much preaching, if people anſwer not the Lords coſt, they muſt expect a burden of judgement to light upon them, *Iſa.*22.1. No place was puniſhed like *Jeruſalem*, becauſe no place had better preaching, and more priviledges, *Lam.*4.6. *Dan* 9. 12. They that have preaching, ſhall one day know what it is to have Prophets amongſt them, *Ezek* 2.5. and ſhall pay full dearly for their contempt of them, 2 *Chron.* 36.15,16. *Prov.*1.24,25.& 28.9. *Iſa.*5.24,25.& 30.9,12,13. *Jer* 6.19.& 9.12,13. *Zach.*7.11,12. *Mat.*10.14,15. This is the reaſon why *Judgements uſually begin at th: Sanctuary*, Ezek.9.6. and *at the houſe of God*, 1 *Pet.*4.17. *Rom.* 2. 9. though it doth not end there, but goes on to the wicked, *Jer.*25.17,18, 28,29. the cup begins at *Jeruſalem*, and then goes round to *Egypt*, *Uz*, *Askelon*, *Ekron*, *Edom*, *Moab*, &c. The higheſt in preferment, are firſt in puniſhment; and if this bee done to *Zion*, wo to *Babylon*, Jer.49.12. The ſins of Gods people are committed againſt greater light and love, and bring more diſhonour to God, and diſgrace to his truth, than the ſins of others, and therefore of all men hee will not ſpare them for their iniquities, as wee ſee in *Moſes*, *Eli*, *David*, *Hezekiah*, *Zachery*, 1 Sam.2.27, 28, 29, 30. and 2 *Sam* 12.14. *Luke* 1.20. They are a people nearer to him than others, and therefore hee will not bear with them, as hee doth with thoſe that know him *not*, *Numb.*16.9. *Lev.*10.2,3. *Amos* 3. 2.

See Mr. *Carpenters* Ser. on Mat. 11.21. & Mr. *Strong* in his 31. Ser. p. 309

Hi ſunt Chriſtiani ad contumeliam Chriſti. Salvian.

Vallis viſionis i.e. *Prophetiæ, quia Jeruſalem fuit parens & nutrix omnium fere Prophetarum.* a Lap.

Profeſſio religionis non aufert debitum, ſed auget. Salvian.

father will ſooner correct his children if they offend, than ſtrangers that hee knows not, *Heb.* 12. 5.6. Wee can indure dung in our fields, which wee cannot abide in our Parlours. Wee ſuffer thoſe briars to grow in the wilderneſs, which wee cannot away with in our gardens. If they bee open enemies, God can better bear it; but it highly provokes him to bee wounded in the houſe of his friends; when hee ſhall nouriſh and bring up children, and they ſhall rebel againſt him, hee cannot, hee will not brook it. *Iſa.*1.2,7. To ſhew his impartial Juſtice to the world. 2 For the terrour of others, 3 To take off the ſcandal that comes hereby to Religion, hee will puniſh ſin where ever hee findes it, *Numb.*20.12. Hee hath his fire in *Zion*, and his Furnace in *Jeruſalem*, and is terrible in the Aſſembly of his Saints, *Pſal.*68.*ult.*

Procul a Jove, procul a fulmine

See ten Reaſons why God is ſo ſevere againſt the ſins of his own people, Mr. *Ant.Burges* of Self-judging, p.88.&c: *Hilderſham* on Pſal 51.6. Lect.114 p. 571,572.

4 Obſ. *No Priviledges nor Prerogatives can preſerve a diſobedient people from ruine.*

Ephraim here had many Priviledges, as you may ſee *Gen.*48. 16,19,20. *Deut.*33.13,14,15,16,17. where under the name of *Joſeph*, *Moſes* bleſſeth *Ephraim* with the precious things of Sun and Moon, and the precious things of the earth, as Corn, Wine, Gold, Silver, &c. and propheſies that the good will of him that dwelt in the buſh ſhould dwell amongſt them, *i.e.* God would ſhew his ſpecial love to them as his peculiar people, and not only give them outward, but inward bleſſings alſo, & would ſo ſtrengthen them, that no enemy ſhould be able to ſtand before them; yet *Ephraim* ſinning againſt the God of thoſe mercies, loſt all. No priviledges can ſhelter us if God bee againſt us. Hee that raiſed us, can as eaſily ruine us; hee that exalted us, can as eaſily abaſe us; hee that made us famous for mercies, can quickly make us infamous for judgements, and conſume us after hee hath done us good. *Joſh.* 24.20. It is not ſilver, nor gold, *Prov.*11.4. *Ezek.*7.19. *Zeph.*2.*ult.* Not men, nor might that can ſave us, if God bee againſt us, *Pſal.*20.7,8. *Iſa.*22.6. to 15. *Nahum* 3.12. Many truſt in their ſwords, and think by their valour and skill in war to defend themſelves, and poſſeſs the Land as their inheritance for ever; but God tells them, ſince they truſt in the ſword, that they ſhall fall by the ſword, and bee caſt out of *all*, *Ezek.*33.26,27,28. if hee bee againſt us, all is againſt *us*, and if hee but ſtamp or hiſs for an enemy, they preſently come

come against us, *Isa.*5.26. *Jerusalem* was strongly fortified, and no man thought that ever the enemy could have entred it, *Lam* 4.12. And if Priviledges could ever have preserved a sinful people from ruine, *Jerusalem* had never been destroyed, for they had more Priviledges than all the people in the world besides. It was called the *Perfection of beauty*, and the *Joy of the whole earth*, and Gods own City, by way of eminency, *Psal.*46.4. *Matth.*5.35. so famous was it for preaching, that it is called the *Valley of Vision*, Isa.22.1. and they were called a people near to God, the holy people, that knew his Name, and were blest by him above all people. They had godly *Magistrates*, as *David*, *Hezekiah*, *Josiah*, &c. and zealous Prophets, as *Isaiah*, *Jeremiah*, *Ezekiel*, &c. and after, Christ and his Apostles. To them pertained the *Adoption, and the Glory, and the Covenants, and the Law, and the service of God, and the Promises, theirs were the Fathers, and of them Christ came.* These eight Priviledges the Apostle sets down together, *Rom.*9.4,5. None better seated, none more strangely delivered, none had such signal Providences, and glorious Ordinances; all the world besides lay in darkness, they onely were a *Goshen*, a Land of light, Gods glory, his peculiar, his pleasant portion, and delight, &c. So that if any people under heaven might have been secure in respect of Priviledges, it was *Jerusalem*; yet they falling to Atheism, Idolatry, persecution of Gods Messengers, &c. they are become a desolation. *Sodome* was a beautiful place, like the Paradise of God, *Gen.*13.10. *Babylon* was the glory of Kingdomes, *Isa.*13.19. yet both the one, and the other were destroyed for their lewdness and pride.

England is apt to boast of its Priviledges, and to tell what great things God hath done for us. With thankfulness it must bee acknowledged that God hath done great things for us indeed. Hee hath made us as hee did *Ephraim* here, the head of the Nations, when for our sins, wee might have been the Tayl. Hee hath set us above, when for our horrid Apostasies, and hideous Blasphemies, hee might justly have laid us beneath. Hee hath made us the terrour of the Nations, and given us Victory upon Victory, success upon success, and hath prospered us by Sea and Land, blessed us with the best Laws, and the *best Land (all things considered)* in the world; and as if all

this had not been ſufficient for us, hee hath given us the word and the ſword, *Moſes*, and *Aaron*, Magiſtracy and Miniſtry, the beſt (I think) in the world. Beſides the ſingular helps in Print, thoſe excellent Tracts, both Polemical, and Practical; compare but our large Annotations with the *Dutch* Annotations, and you will ſee what cauſe wee have to bee thankful in this kinde.

All theſe things make us deeply indebted to our God; but had wee ten thouſand times more Priviledges than wee have, yet if wee walk not up unto them, and anſwer them with obedience, wee are an undone people. The greater our Priviledges, the nearer to Judgement, if wee abuſe them. *Shiloh* was for a time priviledged with the Tabernacle, and the Ark, thoſe viſible pledges of Gods ſpecial preſence and reſidence amongſt them; but they abuſing theſe mercies, were given up to Judgements, *Jer.7.12.* And if *England* go on in ſinning, as it hath done of late, and proceed in its Hypocriſie, Blaſphemy, Apoſtaſie, Hereſie, Witchcraft, Formality, Prophaneneſs, and abuſe of Gods favours, &c. wee muſt certainly expect ſome ſweeping judgement. It is not Priviledges, it is not Circumciſion, nor Uncircumciſion, it is not thoſe outward Prerogatives, that make us acceptable to God, but a new creature, *Gal.6.15.* either new men, or no men in Gods eſteem. Let us then become an holy people, and wee ſhall bee an happy people. Let us anſwer our Priviledges with ſelf-denying hearts and lives, that as God hath done more for us, than for others, ſo wee may do more for him than others; that as hee hath given us diſtinguiſhing mercies, ſo wee may anſwer them with diſtinguiſhing manners, not living like the men of the world, *Exod.19.4,5.* that the Lord may rejoyce over us to do us good, and may ſhew us yet greater things than theſe.

5 Obſ. *Abuſe of mercies, loſeth mercies.*

God had done much for *Ephraim*, hee had not been to him a barren wilderneſs, or a land that was not ſown, but hee brought him out of the wilderneſs, miraculouſly delivered him out of *Egypt*, freely adopted him for his own, planted him in a fat paſture, even a land flowing with milk and honey, gave him his Law, and ſent to them many extraordinary Prophets; but they inſtead of exalting God, who had exalted

them

not therefore flatter our ſelves, and think that becauſe at preſent wee have peace, therefore no evil ſhall come upon us; for if *England* go on to ſin after the rate as it hath done of late years, adding drunkenneſs to thirſt, ſin to ſin, and Hereſie to Hereſie, &c. The wrath of the Lord will certainly break forth againſt us, and then wee that would not ſerve him gladly and ſincerely in the abundance of all things, ſhall bee made to ſerve in want and miſery, that wee may know the difference between his ſervice, and the ſervice of men, *Deut.* 28.47,48.

See how mercies abuſed increaſe wrath, *Babington* on Gen.49.3,4. *Caryl* on Job 11.11.p.81. *Jenkin* on Jude 2.p 43.folio. *Manton* on Jude 5.p.257.

6 Obſ. *The Judgements of God are irreſiſtible.*

Let *Ephraim* bee deeply rooted like a Tree, or well founded like a Tower, yet if ever this Eaſt-wind of Gods diſpleaſure do ariſe, it will pull him up by the roots, blow him down, and carry him into Captivity, carry him into ſcarcity, carry him into infamy, yea carry him to death, and then to hell. If the Lord gives but the word of Command, hee hath winds in ſtore to carry us into any of thoſe ſad coaſts. Though great men are rooted in the earth like great Mountains (in their own conceit, and in the opinion of others) yet they are but like Tennis-balls in the hands of God, which hee hurles at pleaſure which way hee pleaſeth, as is excellently ſet forth, *Iſa.* 22.18. with a word of his mouth hee can ſpeak his enemies into confuſion, hee can with more eaſe deſtroy them, than wee can cruſh a moth in our windows, or tread a worm to death under our feet. How eaſily and irreſiſtibly doth a bar of iron break an earthen pot to peeces? *Pſal.*2.9. There is not the leaſt creature but is too ſtrong for us, if God ſet it on. Hee did not vexe *Egypt* with Lions and Leopards, but with Graſhoppers, Frogs, Flyes, and Lice, to ſhew his Almighty, irreſiſtible power, who can puniſh us by the moſt contemptible creatures. Thus hee ſlew *Popeleius* and *Hatto* by Rats and Mice, *Hermonactes* was ſtung to death with Bees, Pope *Adrian* was choaked with a Flye, *Caſſander* was eaten with Lice, *Antiochus* and *Herod* with Worms. Thus wee ſee Gods Omnipotency, and mans impotency, and muſt learn to fear him who is able to arm the leaſt and weakeſt of his creatures and make it ſtrong enough to incounter and conquer ſinful man.

See more *Caryl* on Job 4.9. Obſ.1.p.57,58

7 Obſ.

7 Obſ. *Cruel enemies are Gods rod.*

They come not by chance, or of their own accord, but the *Aſſyrian* here is ſent by God as the rod of his indignation againſt rebellious *Ephraim*; hence hee is called, *The wind of the Lord*, as being more immediately ſent by him. So *Iſa.* 10. 5, 6,7,15. The *Aſſyrian* is called Gods Rod, Staff, Axe, Saw, with which God chaſtiſeth an hypocritical people; they can do nothing without a hand to move them. There is no evil in this kinde, but it comes from God, *Iſa.*42.24,25. and 45.7. and 54.16. *Amos* 3.5. *Jer.*51.20. *Lam.*3.1,37. *Hab.*1. 6. Hence *Nebuchadnezzar* the King of *Babylon* is called Gods *Servant*, Jer.25.9. whom hee imployed in his ſervice for the correction of his people, and the wicked are called his *Sword*, Pſal.17.13. As the winds natural, ſo the winds metaphorical, are all at Gods command, ſent by him as Executioners of his wrath upon a ſinful people, *Lev.*26. 25. *Ezek.* 14. 17.22.

Queſt. *But how can it ſtand with the Juſtice of God to uſe ſuch wicked, blaſphemous Inſtruments?*

Anſw. Hee that brings light out of darkneſs, and good out of evil, can make good uſe even of the ſins of men: As a wiſe Phyſician can ſo order poyſon, that it ſhall become a medicine, and can expel poyſon by poyſon; ſo the moſt wiſe God can extract good out of the actings of thoſe evil ones, and what they intend for evil, hee by his over-ruling Providence diſpoſeth unto good.

For the clearing of this, wee muſt take notice of a fourfold act of God in the actions of wicked men.

1 There is an act of *Inſpection*, whereby hee ſeeth all that is done; *Job* 34.21,22. *Pſal.*94.7,8.

2 Of *Permiſſion*, whereby hee doth actively ſuffer that to bee done, which hee hath power to hinder, *Pſalm* 89.40, 41,42.

3 Of *Limitation* or reſtraint, whereby hee keeps in the wicked ſo, as they cannot do any thing more or leſs than hee will have done, *Gen.* 20.6. *Job* 1.12.

4 Of *Direction, and Order*, whereby the evil actions of wicked men (which are in themſelves evil), are by his moſt wiſe diſpoſing, and over-ruling providence, turned unto good, *Gen.*45.5,7,8. and 50.20. *Act.*2.23,24. The Devil, *Judas*, Pilate,

Pilate, and the Jews had ends of their own in crucifying Chriſt, but God had an end above their end, and a plot above their plots, to which all their plots (though againſt their intents) were ſubſervient. They did fulfil Gods Decrees againſt their wills.

Queſt. *But if they do onely that which God fore-ſeeth, permitteth, limiteth, and diſpoſeth, how can they bee ſaid to ſin, and why doth God puniſh them ſince they do his will?*

Anſw. Becauſe they do it not in obedience to God, but out of malice, covetouſneſs, and ſelf-ends, &c. what ever they *pretend*, yet they *intend* nothing leſs than the doing of Gods work, and the fulfilling of his will; but their end is to ſatisfie their luſts, and to inlarge their borders by the conqueſt of Countries, and the ſpoyls of the people, *Iſa.* 10.7.

1 This may fear us, ſince in war wee have not to do with men onely, but it is God who is mighty in power, and terrible in judgement, that comes againſt us: If wee had onely to do with Potſherds of the earth, wee might make ſome reſiſtance, but when the Creator ſhall come againſt the creature, Omnipotency againſt impotency, who can ſtand? *Iſa.* 45.9. Hee is the Lord of Hoſts, and if hee bee againſt us, the Hoſts of heaven, and the Hoſts of earth are againſt us alſo.

2 This may *comfort* us in the midſt of all our ſufferings by the hands of cruel men, that yet they are but Gods *Rods* to chaſtiſe us for our good. Even they are his ſervants, and can do nothing without a Commiſſion from our Father, *Joh.* 19.11. They cannot curſe where God doth not curſe, *Numb.* 23.8. The very Devil their Maſter is chained and limited, and cannot devour whom hee will, but onely whom hee *may*, *i.e.* Whom God permits him to devour. Wee are apt, like Curs to bite the ſtone, and not look at the hand that threw it, whereas wee ſhould always look at the hand of God in all our diſtreſſes (what ever the Inſtruments bee) then wee ſhall bee dumb and ſilent, when wee ſee that it is God that hath done it, *Job* 1.21. *Pſal.* 39.9. *Gen.* 50.20. 1 *Cor.* 10.13. The wicked are but Gods *Scullions* to cleanſe us, his *Files* to furbiſh us, and fetch off our ruſt, his *Milners* to grinde us, and make us fit Manchet for our Lords uſe. The Caldeans were *cruel perſecuters*, yet the Lord ſends his people into the

Vel robur hoſtium apud Deum.

the land of *Caldea* for their good, hee makes them to learn that many times in *Babylon*, which they would never have done in *Sion*, Jer. 24. 5. God can make a Treacle of these Vipers, and can dispose the worst things to his peoples good, *Rom.* 8. 28. their very persecutions shall spread the Gospel, *Act.* 8. 1. *Philip.* 1. 12, 19.

So that in some sense wee are beholding to our enemies, for they make us better.

3 It may comfort us, that when those Rods have done their work, themselves shall bee burnt, *Isa.* 10. 24, 25, 26. after *Pharaoh* had done Gods work on *Israel*, God drowns him. After the *Assyrian* had done Gods work upon his people, the *Babylonians* come and destroy him, and his flourishing Empire, *Nahum* 1. 2, 3. God suffers them for a time to vent their sin and malice, that his Justice may bee the more apparent in their downfal.

8. Obs. *Sin bereaves us of our most pleasant, precious, and desireable things.*

Jer. 15. 13. and 20. 5. *Isa.* 39. 6. and 64. 11. where the Church complains that *all her pleasant things lay waste.* 1 See the generality of their loss, not some, but *All*; All their Treasures, all their Princes, all their Palaces, all their Riches, all their Cities, sin had ruined, All, All, All. 2 Here is their propriety in them, *Our* pleasant things. To see another suffer, it may affect us, but not so deeply as when wee our selves suffer. 3 See the excellency of the things they lost, they were pleasant and desireable things. To lose base contemptible things doth not so much trouble us, but to lose our choysest things goes near us. 4 Which aggravates all, Here is 1 Conflagration, our holy and beautiful house is burnt with fire. 2 Devastation and desolation, All is laid waste.

So long as *Ephraim* was *Ephraim*, i.e. faithful and fruitful, hee flourished, but now that hee had forsaken God, God forsook him, and lets in an East-wind that destroyes all. Hee that before was famous, and the head of the Tribes, is now, since hee hath found out falshood, and new lights, and new Gods, become infamous, and the footstool of the Tribes. *Hos.* 13. 1. *When* Ephraim *spake trembling, hee exalted himself in* Israel, *but when hee offended in* Baal, *hee dyed*; q.d. when *Ephraim* spake trembling, or with trembling (as it is in the fountain)

tain) that is, was afraid of ſin. Or 2. *When* Ephraim *ſpake, there was trembling*, i. e. hee was once very awfull to the reſt of the Tribes, ſo as when hee ſpake, the reſt of the Tribes were ready to tremble. But when once hee fell to Idolatry, and worſhipped *Baal*, hee loſt his Reputation, and no reckoning was made of him. Hee that before was formidable, is now become contemptible both with God and man, at home and abroad. Now every paltry adverſary tramples upon him without controle, as the fearful Hare on a dead Lion. Wicked *Ahab*, that had ſold himſelf to wickedneſs, ſee how *Benhadad* the King of *Syria* inſults over him, 1 *King.* 20. 3, 4. *Thy ſilver, and thy gold is mine, thy wives alſo, and thy children, even the goodlieſt are mine*; and the King of *Iſrael* anſwered, and ſaid, *My Lord, O King, according to thy ſaying, I am thine, and all that I have.* Look how the worried Cur falls upon his back, and turns up all four, as craving quarter, ſo did this ſordid Idolater crouch to his enemy, when God was departed from him, hee was even as a dead carcaſs. Whilſt *Iſrael* kept cloſe to God, and walked in his way, neither *Balak*, nor *Balaam*, neither the Devil, nor his Agents; could by their Inchantments hurt them; But when by the wicked counſel of *Balaam* they were inticed to ſin againſt God by committing Whoredome with the daughters of *Moab*, then Gods wrath brake forth againſt them, and they dye for it, *Num.* 25. 1. and 31. 16. Hence a Heathen could ſay, *It is our ſins that weaken our Armies, and make them flye before their enemies.* As all good is in God the chiefeſt good, who is therefore called a Sun for conſolation, and a Shield for protection; and the God of all comfort both inclusively and excluſively, *Pſ.* 84. 11. 2 *Cor.* 1. 3. So all the evil in the world may bee ſeen in ſin, which is the chiefeſt evil, as poverty, ſickneſs, war, death, hell: It is ſin that dryes up all our ſprings, ſtops our fountains, ſpoyls our Treaſures, and robs us of all our pleaſant things; our pleaſant land, our pleaſant food, our pleaſant rayment, our pleaſant houſes, pleaſant children, Sin, Sin, Sin, bereaves us of them all. God turns a fruitful Land into a wilderneſs for the wickedneſs of ſuch as dwell therein, *Pſal.* 107. 34. and therefore when any thing goes amiſs with us, wee ſhould ſearch for the ſin that hath done us the miſchief, finde out the *Achan* that *hath cauſed the trouble*, finde out the *Jonah* that hath raiſed the

Teret, terror & tremor erat, i. e. populus eum reverebatur, quia ad ſummam dignitatem evectus erat. Rivet.

Noſtris peccatis barbari fortes ſunt, noſtris peccatis Romanus ſuperatur exercitus.
Omnia bona ſunt in ſummo bono.
Omnia mala ſunt in ſummo malo.

the ſtorm, do juſtice on the one, and drown the other, and wee ſhall have peace. Wee ſhould ſlay that, which otherwiſe will ſlay us, and ruine iniquity, which ruines our houſes, lands, wives, children, all. It is this enemy that robs us of our health, wealth, peace, plenty, Ordinances, Magiſtrates, Miniſters, and all our comforts.

Object. *Wee will hide our Treaſures that none ſhall finde them.*

Anſw. There is no hiding of your ſelves, or ſubſtance, when God purſues, *Jer.*11.11. *The wind of the Lord will peirce into the moſt ſecret places, and finde out you, and all your hid treaſures,* Pſal.21.8. and 139.7,8, and *Iſa.*13.16,17. *Amos* 9.2,3,4. God hath thoſe that watch for your riches, *Jer.*4. 16,17. and greedy Souldiers that ſhall ſearch for your hid treaſures, *Iſa.*10.13,14. and 45.3. *Obad.*6.

See the Vanity of the creature in my Comment on 2 Tim.3.2. p.38.

Let us then wean our hearts from thoſe flying, fading, tranſitory things. What the Prophet ſaid of riches, *If they increaſe, ſet not your hearts upon them;* may bee fitly applied to all creature comforts, if friends increaſe, ſet not your hearts upon them; if children increaſe, or honours, or armies, or pleaſant habitations, &c. yet ſet not your hearts upon them, but look upon them as things that have wings to flye from us in our greateſt need. Lye looſe therefore in your affections to all earthly enjoyments, that ſo when ever the Lord ſhall call for them by fire, ſword, or any other way, it may not trouble you to part with them; make not Idols of them in over-loving them, leſt you loſe them. It is great folly greedily to lay up treaſures for wee know not who, *Pſal.*39.9. *Jer.* 17.11. it may bee for an enemy, as *Ephraim* here; little did hee think that the mercileſs *Aſſyrian* ſhould bee inriched with his labours, and that the men whom their ſouls hated ſhould bee maſters of all their deſireable and pleaſant things.

2 Since earthly things are ſo uncertain and fading, *Lay not up for your ſelves treaſures on earth, where moths corrupt, and theeves break thorow and ſteal, but lay up for your ſelves treaſures in heaven*; Matth.6. 20,21. Lay out your eſtates for God, his truth, his cauſe, his people, and the ſpiritual good of you, and yours. This is to lay up treaſures in heaven. Get grace, that is durable riches which will never leave you,

See more fully in *Trapp* on *Mat.*6.19,20.

and

and that better part which ſhall never bee taken from you.

Verse 16.

Samaria *ſhall become deſolate, for ſhee hath rebelled againſt her God, they ſhall fall by the ſword, their Infants ſhall bee daſhed in peeces, and their women with childe ſhall bee ripped up.*

THis Verſe contains the end of the Sermon, and ends the Chapter, and therefore thoſe Interpreters do ill, who make it to begin the next Chapter, when this Verſe fitly coheres with the precedent Verſe; there the Prophet ſhewed how they ſhould bee *plundred*, and loſe their *goods*, here hee tells them how they ſhould bee *butchered* and loſe their *lives*. So that the Prophet doth not here begin any new Sermon, but onely confirms what hee had ſpoken before of the deſtruction of *Samaria*, and the overthrow of the whole Kingdome. So that the words are a clear expoſition of the former ſimilies, and a concluſion of the Sermon. Wherein wee have,

1 The diſmal downfall of *Samaria*, *Samaria ſhall bee made deſolate*. The Prophet labours to awaken them by fore-telling the greatneſs of their puniſhment.

Teoſham deſolabitur, from *aſham deſolari, devaſtare, perire, peccare, quia peccatum eſt deſolationis cauſa.* a Lap. *V. Leighs Crit. S. in V. Aſham.*

2 Here is the meritorious cauſe of this ſad deſtruction, *viz.* her rebellion, *For ſhee hath rebelled againſt her God*. So that ſhee hath no cauſe to complain of God, as if hee dealt hardly with her, for her own rebellion is the true cauſe of her deſtruction, and her great provocation hath brought this upon her, as the Church in the like caſe complains, *Lam.* 1.18. *The Lord is righteous* (in ſending ſword, plague, and famine upon us) *for wee have rebelled againſt him.*

3 Here is the Accent or Aggravation of this their Rebellion, it was not againſt man, but it was againſt God, yea againſt *her God* in Covenant, who had been ſo good and gra-

Beæ lo hea, in Deum ſuum, Emphatice additur hoc pronomen; quia obliteravecant ſua ingratitudine adoptionis divinæ beneficium. R. Ver.

cious to her both in Temporals and Spirituals, yet ſhee moſt ignominiouſly caſts off him, and prefers the Calves before him, *Hoſ.* 13.2.

4 Here is ſet forth the kinde of their deſtruction, or what manner of death they ſhall dye, and that is by the Sword, *They ſhall fall by the Sword.* They ſhall not onely loſe their Treaſure, and their Land, but their Lives alſo. Hee ſayes not, *All ſhall fall*, but indefinitly, *Yee ſhall fall, i. e.* many of the Inhabitants of *Samaria*, and of the Kingdome of *Iſrael*, ſhall bee ſlain by the *Aſſyrian.*

5 The better yet to awaken them out of their ſecurity, hee ſets forth the rage of the *Aſſyrian*, with its Aggravations, and tells them yet further, *That their children ſhould bee daſhed in peeces* againſt the walls and ſtones, and their women with childe ſhould bee ripped up. They ſhould not onely dye themſelves, but their little ones alſo ſhould periſh with them.

Samaria ſhall become deſolate] *Samaria* was at firſt a City of *Syria*, built by *Omri* King of *Iſrael*, who bought the hill thereof from *Shemer*, and ſo from him it was called *Samaria*, 1 King. 16.24. It was the Royal City, even the chief City of the Kings of *Iſrael*, where they kept their Court, and had their ſpecial reſidence, there they reigned, and there they were buried. This was the Metropolis, and Mother-City. All the other Cities of the Kingdome of *Iſrael* were called the Daughters of *Samaria*, *Ezek.* 16.46,55. In *Auguſtus Cæſars* time it was called *Sebaſte*, and not long after it was totally ruined. And here let it bee noted once for all, that when the Prophets ſpeak of the ten Tribes onely, ſometimes they call them *Samaria*, ſometimes *Ephraim*, and ſometimes *Iſrael*, *Joſeph*, *Jezreel*, *Bethely*, *Beth-aven*; but when they ſpeak of the two Tribes, they uſually do it under the name of *Judah*, *Jeruſalem*, *Benjamin*, and the houſe of *David.*

urbs ampliſſima ut quam viginti ſtadiorum ambitum comprehendiſſe exiſtimant; cum arte tum natura loci munita.

2 *Samaria* was a populous, ſtrong, well fenced, fortified, furniſhed City, there were Horſes, Charrets, Arms, and Ammunition, all things for defence, 2 *King.* 10.1,2. It was every way well prepared to hold out againſt an enemy, as appears by the three years ſiege of that potent enemy which lay againſt it; yet notwithſtanding all her fortifications, *Samaria* ſhall

ſhall bee made deſolate, becauſe of her ſin; *Samaria* is here put for the Inhabitants of *Samaria*, viz. the *Iſraelites*, and ſynecdochically it is put for the whole Kingdome of *Iſrael* as diſtinct from the Kingdome of *Judah*. The Prophet names onely *Samaria*, becauſe it was the prime City, and all the reſt were taken before, there was none left but *Samaria*, and ſin brings down that alſo. This City was twice beſieged, firſt by the *Syrians* in *Ahabs* time, 1 *King*. 20. 1. and 2. 5. 24. and now by the *Aſſyrians*. *Phul* and *Tiglath-pileſer* had before moleſted *Iſrael*, 2 *King*. 15. 19, 29. and now comes *Salmaneſer* a third King of *Aſſyria* (the Church ſhall never want enemies, eſpecially when ſhee rebels againſt God) hee beſieges *Samaria* in the dayes of *Hoſhea* the laſt King of *Iſrael*, hee takes it, and carries the inhabitants into Captivity, from which they never returned, but were totally rooted up, having continued from *Jeroboam* their firſt King, about two hundred and ſixty years, about the year of the World 3230, and before Chriſt, about ſeven hundred years.

Meton, ſubjecti, locus pro incolis. Samaria, i.e. totum regnum Iſraelis ab Aſſyria evertetur. Luther.

Becauſe ſhee hath rebelled againſt her God.] The Lord had uſed all means to reclaim them, his Spirit had long-ſtriven with them in the Miniſtry of thoſe Prophets which hee had in compaſſion ſent amongſt them, as *Jehu*, *Semaiah*, *Azariah*, with *Elijah*, *Eliſha*, *Joel*, *Jonah*, *Amos*, *Micah*, and ſpecially this our Prophet *Hoſea*, how plainly doth hee tell them (throughout his Prophecie) of their Idolatry, Apoſtacy, Ingratitude, and of thoſe judgements which were coming on them for theſe ſins? yet nothing will work upon them, but they perſiſt obſtinately in their ſins, and therefore the Lord reſolves to pour out his fury on them. Since they had *imbittered* his ſoul with their ſins, *Hoſ*. 12. 14. and given him gall, who had given them honey, and gave him wormwood for his milk, therefore he now reſolves to ſend on them bitter puniſhments.

Martha & Morah ſignificant rebellare, apoſtatare, exacerbare, & ad amaritudinem concitare. Ruth 1. 20. Lam. 1. 18.

They ſhall fall by the Sword] *i. e.* They ſhall dye by the Sword, ſo the phraſe is frequently taken in Scripture, as *Lev*. 26. 7, 8. *Numb*. 14. 3, 43. 2 *Sam*. 1. 12. *Pſal*. 78. 64. *Ezek*. 5. 12. *Hoſ*. 7. 16.

Cadit & Ripheus juſtiſſimus unus, Qui fuit in Teucris. Virg.

Their Infants ſhall bee daſhed in peeces] This ſets forth the great rage and fury of the barbarous *Aſſyrians*, and withall implies the greatneſs of *Samariaes* ſin, which provoked God to ſo great wrath. They ſhould ſpare neither old nor young,

Gnolah, puer, parvulus, recens ablactatus

no

no mercy ſhould bee ſhewed to women or children, no ſex, no age ſhould eſcape unpuniſhed. Their litt e infants and ſucklings (which uſually are ſpared for their innocency and ignoſcency) yet now ſhall bee daſhed in peeces. Souldiers uſe to ſhew mercy to women and children, unleſs they bee ſorely provoked; the *Aſſyrians* had beſieged *Samaria* three years, and therefore they dealt the more ſeverely with them. Fenced Cities uſe to hold out long, but when they are conquered, they uſe to pay for it. Of ſuch kind of ferity and bruti ſh inhumanity we read, 2 *King.* 15.16. where the Tyrant *Menahem* ripped the Infants of *Tiphſal* out of their mothers bellies, becauſe their fathers opened not the gates unto him; yet this doth not excuſe the malicious cruelty of wicked men who deſpitefully ſlay the godly with their ſeed, ſuch curſed *Edomites* ſhall ſurely and ſuitably pay for it, *Pſ.* 137.7. *Amos* 1.13. the *Aſſyrians* that had daſhed in peeces *Ephraims* children, had at laſt by way of retaliation his own ſo ſerved, *Nahum* 3.10.

The ſumme of all is this, q.d. *O people of Iſrael, I have often told you what you will not beleeve*, viz. *that your deſtruction is near; and therefore now know, that whether you beleeve it or not, yet God will certainly and ſuddenly execute what hee hath decreed, and fulfil what hee hath ſpoken by mee; neither have you any cauſe to complain of cruelty in God, ſince it is your own rebellion which hath brought this judgement on your own heads. There hath been no means wanting on Gods part to do you good, hee hath ſent his Prophets riſing early, and coming late unto you. Hee would have cured you, but yee would not bee cured, and therefore now yee ſhall never bee purged; but your chief City, with the Regions round about it, ſhall bee made a deſolation, your men ſhall fall by the ſword, yea your women, and little children ſhall dye without mercy.*

OBSERVATIONS.

1 *God uſually warns before hee ſmites.*

Hee ſends *Hoſea* to tell them before, *Samaria ſhall bee made a deſolation.* Hee ſpeaks before hee ſtrikes, and denounceth judgements before hee executes them. Seldome doth hee ſend any great judgement againſt his own people, but

but hee tells them of it firſt. Hee lightens before hee Thunders, ſhoots off his Warning-peeces, before his Murdering peeces, and hangs out the white flag of mercy, before the black flag of deſtruction. Hee deals not with us as one did with *Diogenes*, who firſt brake his head, and then bid him take heed. Nor like the Canon, that firſt kills, and then makes the report. But hee firſt admoniſheth us to repent (as hee did the ſeven Churches of *Aſia* before their deſtruction) elſe hee tells them hee will come againſt them, *Rev.* 2.5. Hee firſt cuts men down with the ſword of his mouth, *Hoſ.* 6.5. before hee cut them down with the ſword of his hand. Hee firſt blows the Trumpet (and commands men ſo to do, *Deut.* 20.10, 11, 12.) before hee ſends the ſword, *Hoſ.* 5.8,9. 2 *Chron.* 36. 14, 15. *Jer.* 7.25. and 26. 18. *Amos* 4.12. *Joel* 2.1. *Zeph.* 2.1,2,3.

1 Sometimes God warns by *extraordinary and immediate revelation*. Thus hee warned the wiſe men that came to Chriſt, not to go to *Herod*, but to return to their own Country another way, *Mat.* 2.12.

2 By prodigious *Signs and Comets*. Theſe are the uſual fore-runners of ſome judgement approaching. They have a Voyce as well as the Word, *Exod.* 4.8. if they will not hearken to the *Voyce* of the firſt ſign, yet they will beleeve the *Voyce* of the ſecond. Chriſt tells us, that before the deſtruction of *Jeruſalem*, there ſhould bee many fearful ſights and ſigns, *Luke* 21.11,25. And *Joſephus* affirms, that before its deſtruction, for a whole years ſpace there appeared a Comet like a Sword. Before our *German* wars, there appeared that blazing Comet, 1618.

3 By his *Miniſters*, *Ezek.* 33.3,7,8. Thus hee warned the old world, an hundred and twenty years, by the preaching of *Noah*, before hee drowned it, *Gen.* 6.13. Before the deſtruction of *Jeruſalem*, hee ſent Chriſt himſelf and his Apoſtles to call them to Repentance.

4 By his *leſſer Judgements*. Firſt, Hee comes as a *moth*, which eats one thread now, and another anon, and without any noiſe devours all. 2 As a *Worm*, or rottenneſs, which eats out the heart of the ſtrongeſt Oak. 3 If that will not do, there lyes a *Lion* that tears all in peeces without reſiſtance, *Hoſ.* 5.12,14.

See eight Voyces by which God warns England, in that elaborate Sermon of Mr Calamy on Jer. 18.8. preached 1641.

5 By his *Rods on others*, as on the *Palatinate* and *Savoy*, &c. ſo hee ſent the *Jews* to *Shiloh*, Jer. 7.12. alſo by taking away eminent Magiſtrates and zealous Miniſters, *Iſa.*3.1. to 6.

6 By the *Motions of his Spirit*, hee knocks at the door of our hearts, and warns us to return, *Rev.*3.19.

Mr. *Gataker* Sermon on Heb.11.7. Mr. *Greenhil* on Ezek.9.1.p.205. and my Comment on 2 Tim.3.1.p 6,7.

Pœnas minatur ne pœnas inferat ſ.

Calamitas dicitur ventura ut agente populo pœnitentiam non veniat Hierom.

And this hee doth 1 *In mercy to his people*, that they might prepare to meet him, and ſo prevent his Judgements; as thoſe that beleeved the threatning of the Hail, houſed themſelves and their Cattel, and ſo were ſaved, *Exod.*9.18,19,20,21. Hee deals not with us like an enemy, who ſurprizeth his adverſary unawares; but like a faithful friend hee tells us of the ſtorm approaching, that wee might hide our ſelves from it, 2 *Chron.*12.6,7. *Job* 22.29. *Hab.*3.16.

2 For the *manifeſtation of his Juſtice upon the wicked*, who ſhall bee made inexcuſable in that they had ſuch fair warning given them, but they would not take it. *Nineveh* at the preaching of one *Jonah* repented and eſcapes; the Lord bee merciful to *England*, how many hundred of *Jonahs* have wee had to call us to Repentance, and yet wee turn not, but fall away more and more? It is a ſad aggravation of mens ſins, and puts a ſore ſting into mens troubles, when conſcience ſhall flye in their faces, and ſay, Thou waſt foretold of ſuch Judgements, and forewarned of ſuch and ſuch miſeries; but thou contemnedſt the voyce of thy Teachers, and didſt ſet at nought all their counſels; and therefore now thou muſt expect no more pitty or patience from God, but mayeſt juſtly expect that hee ſhould fulfil the word which hee ſpake by his ſervants againſt thee.

Let then his warnings win thee, and his patience, and long-ſuffering lead thee to repentance. Let not his admonitions bee alwayes loſt upon thee. Bee not ſtill ſecure and ſenſeleſs like *Lots* ſons in Law, who when hee warned them of danger approaching, *hee ſeemed as one that mocked and jeaſted with them*, Gen.19.14. but how ſoon did they finde that hee was in *earneſt? So Iſa.*5.19. they mocked at the Prophet that told *them of* Captivity and Judgement, and bid him let them ſee the

the things hee ſpake of, and ſo they did to their ſorrow; and is it not ſo in our dayes? when wee tell people of judgement approaching, and ready to ceiſe upon them, they look upon it as ſome vain dream, or melancholy fancy, till they bee made to feel the contrary. See how dreadfully God threatens ſuch ſecure unbeleeving ſinners, *Deut.*29.19,20,21.

See *Greenhil* Ezek. 17. p. 417.

Without faith all warnings are ineffectual. It is onely *Noah* that by faith feared and built an Ark that was ſaved both hee and his houſhold, *Heb.*11.7.

2 Obſ. *The Miniſters of God muſt apply the word to their people.*

The Prophet preacheth at *Samaria* againſt the ſins of *Samaria*, and tells them to their faces, that for their rebellion they ſhall bee made a deſolation. Thus did all the Prophets, they made *Jeruſalem* to know her abominations, *Iſa.*58.1. *Ezek.*16.2. So did Chriſt himſelf apply the word particularly to his hearers, *Matth.*11.21,23, and 23.37,38. *Joh.*4. 17,18. So did the Apoſtles, *Act.*2.36,37.

This is the onely way to convince and convert men; what is ſpoken generally to all, few will apply unto themſelves, *Quod dicitur omni, dicitur nulli.*

Bee not then offended at the plain and powerful preaching of the word. A plaiſter that is not applied, will never heal. A Miniſter ſhall never profit his people, till hee apply the word to their particular caſes. Thoſe whom the Lord intends for converſion, by his Spirit hee ſets the word ſo home upon their hearts, that they think the Miniſter knows all their ſecret thoughts, &c.

See more at large in my Com. on 2 Tim. 4 Obſ. 2. p. 421

3 Obſ. *Judgements ſeldome go alone.*

Ephraim was plundred before, but now hee muſt bee butchered; before hee loſt his goods, now his life muſt go, which is more precious than all pleaſant things, *Job* 2.4. How oft do wee read of Sword, Plague, Famine, thoſe three Arrows of God ſhot together againſt a rebellious people? *Ezek.*14. 22. As ſins ſeldome go alone, ſo neither do judgements. See what a concatenation and chain of Judgements is ſet down together, *Deut.*28.15,16.&c. God wants not variety of judgements to inflict upon a ſinful people, that they may know what a ſad and bitter thing it is that they have provoked him. Pha*raoh had ten Plagues* one after another. The Trumpets, and

the Vials in the *Revelations* came not ſingle, but by ſevens, bringing in miſchief upon miſchief, and plague upon plague, till hee had conſumed them. See *Deut.* 31. 17. *Jer.* 51. 31,32.

4 Obſ. *When leſſer Judgements do not mend a people, God uſually comes with greater.*

If plundring will not mend *Ephraim*, deſolation ſhall end him, *Hoſ.* 5 12,14. When *Chederlaomer* had plundred *Sodome*, and that did not better them, *Gen.* 14.11. at laſt comes fire from heaven and conſumes them, *Gen.* 19. When gentle Phyſick will not work out the peccant humour, the Phyſician applieth ſtronger; if gentle correction will not mend our children, wee double our ſtroaks. If one beating will not mend a people, God will plague them yet ſeven times more according to their ſins, *Lev.* 26.21, 23. *Iſa.* 1.5. *Jer.* 5.3,6. When no judgements will work upon *Pharaoh*, then hee is drowned. When temporal judgements do not mend a people, hee ſends them to eternal. It is an ill ſign when men bee incorrigible under judgements, and are the worſe for beating, *Iſa.* 9.13. *Ahaz* had a brand ſet upon him, to warn all others to take heed of this ſinning ſin, 2 *Chron.* 28.22,23. *In the time of his diſtreſs hee ſinned yet more againſt the Lord; This is that King Ahaz. That King*, it is emphatical, *i. e.* that wicked, infamous, irreligious King, *who ſacrificed to the gods of* Damaſcus *that ſmote him*. What madneſs is this to ſerve ſuch as beat them for their pains, and ruine their ſervants; for ſo it follows, *They were the ruine of him, and of all* Iſrael.

more in B. ...gton on ... 1.1 p. ...222,223

Deſperate ſores muſt have deſperate cures. Hard knots muſt have hard wedges; *Fitches are beaten out with a ſtaff, but the Cummin muſt have a rod*, Iſa. 28.27. When the Lord had uſed all means to bring *Iſrael* to repentance, hee had ſent blaſting, plague, famine, and ſword upon them, and yet they were impenitent, *Amos* 4.6. to 11. hee comes in the 12. verſe to tell them that now hee would deal more ſharply and ſeverely with them. Therefore now, *Thus will I do unto thee, i.e.* Thus terribly, thus dreadfully, in a more fierce and furious manner than ever; therefore now prepare to meet

...a ſit factu- ...tacet, ut ... ad ſing... penarium ...ros).

... dicere pendent, incerti, pœnitentiam agant, ne inferat quæ minatur.

him

him who is coming towards thee, before hee come to thee. There is no meeting him in a way of oppoſition or riſing up againſt him (for who ever hardned himſelf againſt God and proſpered?) but meet him in a way of humiliation and repentance with prayers and tears, diſpatch thoſe meſſengers to meet him on the way whilſt hee is afar off, that you may prevent the execution of Gods wrath. A Lion will not ſeize on a yeelding prey; the bending reed is preſerved, when the ſtubborn Oak is pulled up by the roots, *Iſa.*2.11,12. &c. By this means wee ſhall either remove the judgement, or get it ſanctified, ſo as all ſhall bee for good unto us, or elſe God will take us away, as he did *Joſiah*, before the evil comes. Wee ſhall eſcape thoſe trials wee cannot bear, and bee inabled for to undergo thoſe trials which wee cannot eſcape.

Mittamus preces & lachrymas cordis legatos. Cyprian

5 Obſ. *Eminent places oft-times are eminent in ſin.*

In great Cities uſually there are great ſinners. *Jeruſalem* was a great City, and what great abominations were in it? there was murder, oppreſſion, bribery, prophanation of Sabbaths and holy things, *her Princes were roaring Lions, her Judges ravening Wolves, and the Prieſts did violence to the Law*, Ezek.22.*per totum*. *Babylon* a famous, wealthy, populous City, yet full of cruelty and pride, full of Witchcraft and Fornication, both corporal and ſpiritual, *Jer.*50.31,32,33,36,38. The Cities of *Sodome* and *Gomorrha* were full of crying ſins, as pride, idleneſs, gluttony, inhumanity, and notorious uncleanneſs; and here in the Text *Samaria* was full of Idolatry and rebellion againſt God, 1 *King.*13.32. *Iſa.*10.10,11. *Hoſ.*8.5. the leſſer Cities were called the Daughters of *Samaria*, Ezek.16.46. and thoſe were like their Mother. Great Cities have great influence upon their neighbour Towns; if they bee Idolatrous, ſuperſtitious, riotous, proud, prophane, ſo will the places round about them bee, if great *Babylon* bee an Harlot, ſhee will quickly bee the Mother of more Harlots and abominations, *Rev.*17.3. Wee ſhould not therefore deſire to live in ſuch populous places (unleſs wee bee called by God to them, for then hee will keep us, as hee did *Lot* in *Sodome*) but to go live in them without a call, onely for pleaſure, or to ſee faſhions, *&c.* is a ſore temptation. Wee ſee Travellers that go to ſuch great places to ſee faſhions, return oft-times infected *both in body and ſoul.* So true is that of One,

Nunquam inter homines fui, quin minor homo redii.

6 Obſ. *Such places as have been eminent for ſin; uſually are eminent for puniſhment.*

As wee ſee in the old world, *Sodome*, *Jeruſalem*; and *Samaria*, here for her ſin, is made a deſolation, *Mic.* 1.6. When ſin grows general and National, it brings National judgements, *Iſa.* 8.18. *Jer.* 11.9,11. *Hoſ.* 4. 1,2,3. When all *Iſrael* tranſgreſſed the Law, no wonder if the curſe come upon them, *Dan.* 9.11. Many think to eſcape the better becauſe they have ſo many companions, when the more general the ſin, the nearer to judgement. If all Nations ſin, all Nations muſt have the cup of Gods wrath given them, *Jer.* 25.15. *Mal.* 3. 8,9. It is as eaſie with God to deſtroy a world of men, as one man, they are all but as a drop, and a little duſt to him, *Iſa* 40.15,17. Multitudes of ſinners increaſe wrath. When the *Jews* aſſembled themſelves *by troops* into the Harlots houſes, then God would pardon them no longer, *Jer.* 5.7,8. The more wicked the times and places are that wee live in, the greater our praiſe will bee if wee bee godly. To bee good in good times and places, an hypocrite and formaliſt may bee; but with *Lot* to bee good in *Sodome*, and *Job* in the Land of *Uz*, and with *Noah*, Gen. 6.9. and *Elijah* to bee righteous and zealous in the midſt of an unrighteous and perverſe generation, that is praiſe-worthy indeed, and argues much ſincerity. It was the commendation of the Church of *Pergamus, that ſhe profeſſed Chriſts Name where Satan had his throne, and did not deny him in the days when* Antipas *his faithful Martyr was ſlain*, Rev. 2.12,13. Flye ſin then which brings deſtruction, not only on the ſinner, but alſo on the very Towns, Cities, Caſtles, and places where they dwell. As God hath promiſed that peace and proſperity ſhall bee in the dwellings of the righteous, *Job* 5.24. and 8.6. *Prov.* 3.33. and that hee will make a hedge about them, and all that they have, to preſerve them from robbery, fire, moleſtation by evil ſpirits, and other calamities, *Job* 1.10. So on the contrary, ſin makes a man naked, and expoſeth him, and all that hee hath, to the curſe of God. Hee *will* deſtroy the very dwellings of Idolaters, Swearers, Curſers, Bribers, &c. *Job* 12.6. and 15.34. *Zach.* 5.4. The wicked-

Aſiam nunquam vidiſſe nulla laus eſt, verum ſumma laude dignum ſi quis pie & pudice in Aſia vixerit. Vixit Noah non ætate una, ſed multis; non cum bonis, ſed cum hominibus corruptiſſimis. Junius.

wickedneſs that hath been practiſed in the great houſes and Caſtles of this Land, hath laid ſo many of them in the duſt, and wee may look to bee brought yet lower; wee have brought God low in our judgements, low in our affections, low in our actions, low in his Ordinances, low in his Vicegerents and Ambaſſadors; and therefore it is juſt with God to lay us low, and to debaſe us, who have ſo many wayes debaſed him.

7 Obſ. *No Fortifications can preſerve a ſinful people from ruine.*

Let them make walls as high as heaven, and ditches as deep as hell, yet if ſin reign within, it will bring all down. It is not a Fleet by Sea, nor Forces by Land, it is not a Magazine of Treaſures, nor an Arſenal of Armour, that can preſerve a wicked Kingdome from ruine. As *Samaria* was a well-fortified, ſo it was a rebellious, Idolatrous, ſinful place, and this brought it down, *Ezek.* 16.46. and 23.4,5. *Hoſ.* 7.1. *Amos* 3.9,10. *Mic.* 1.5,7. though it were ſtrongly fortified both by Art and Nature, and very large, about three miles in compaſs, yet *Samaria's* ſin was *Samaria's* ruine. *Niniveh* was a populous, antient, great, ſtrong, wealthy City, yet her great ſins laid her in the duſt, and made all her ſtrong holds drop like ripe figs with little ado into the mouth of the *Caldeans*. *Babylon* a moſt ancient, ample, wealthy, well fortified, potent, populous, pompous City, yet abounding with ſin, all her power, and policy could not keep her from ruine *Jeruſalem* that ſtrong City, encompaſſed with Mountains, Towers, and Bulworks, fortified both by Art and Nature, and ſo powerfully protected by the Lord himſelf for many years together to the admiration of all the world, that it was judged invincible, *Lam.* 4.12. *The Kings of the earth, and all the Inhabitants of the world would not have beleeved that the enemy ſhould have entred into the gates of Jeruſalem*, yet *Jeruſalems* ſin was *Jeruſalems* ruine; and therefore for her ſake, let none confide in Cities, or any Priviledges whatſoever. Wee are apt in our diſtreſſes to run to well-fortified places, but in vain is ſalvation looked for from thoſe creature-confidences, if the Lord help not, how ſhould theſe help? This is to forſake God the fountain of living waters, Almighty, and All-ſufficient, *a preſent help* in trouble, and to go to Ciſterns, broken

V. Ravanel in *V.* Babylon.

broken Ciſterns of creature-comforts, that will fail and forſake them in a time of trouble.

8 Obſ. *Sin is a bitter thing.*

Samaria hath rebelled or imbittered (as the word is in the fountain) God, and provoked him to anger moſt bitterly by her ſin, *Hoſ.*12.14. *Ephraims* ſins were bitter to God, yea they were bitterneſſes in the abſtract, and in the plural number alſo. This may diſcover to us the curſed nature of ſin, and the iniquity of our iniquities, which turns Gods ſweetneſs into bitterneſs, his patience into wrath, and his bowels into wormwood. If any thing can ſadden God, and imbitter his ſoul, it is ſin. To ſee every baſe luſt preferred before him, to ſee Satan in the Throne, the heart, and the Spirit of God kept out, muſt needs imbitter his Spirit againſt us. The Lord that made heaven and earth, and ſuſtains the Pillars of it, yet never complains of that burden, but ſin is ſuch a burden, that hee oft complains of that as tyring him out. *Iſa.*1.14 24 & 43, 24. *Amos* 2.13. and the bitterneſs thereof is as gall, which hee cannot indure, *Deut.*32.32. God is all love and ſweetneſs, and would not deal thus bitterly with us, did not our bitter ſins provoke him to it.

Irritavit Ephraim Deus (Tamerurim) amaritudinibus, vel in amaritudines, i. e. ad iram amarulentam provocavit cum Idolis ſuis, quæ & Deo, & cultoribus ſuis amaritudinem afferunt. River.

Sin is bitter
1 To God,
2 To Chriſt,
3 To the Spirit of God,
4 To Angels, } both good and bad,
5 To Men, }
6 To Kingdomes and States,
7 To Creatures,
8 In its effects, { Privative, Poſitive,

1 Sin is bitter to God, as wee have ſeen before.

2 To Chriſt, it made him cry in the bitterneſs of his ſoul, *My God, my God, why haſt thou forſaken mee?* And made his ſoul heavy unto death. So bitter were our ſins to him that they made him a man of ſorrows, *Iſa.*53.4. and made him ſweat, *non guttas ſed grumos*, clods of blood, *Luke* 22.44. When Chriſt hung upon the Croſs, they gave him gall and vinegar to drink: every

V. Schools Guard, Rule 12. p. 85, 86.

every ſin is as gall to him. *Lam.* 1.18. *The Lord is righteous, for I have rebelled againſt him*; or as it is in the fountain, becauſe I have *imbittered* him; hee is righteous in all his judgements on mee, for I have imbittered him againſt mee by my bitter ſins.

3 It is bitter to the *holy Spirit of God.* Nothing grieves it, and drives it out of the ſoul, but ſin, *Gen.*6.3. *Epheſ.* 4.29.

4 To the *Angels.* 1 To the *good Angels*, it is bitter and diſpleaſing to them to ſee their Lord and Maſter daily provoked by a company of ſinful, rebellious creatures; and ſhould the Lord give them but a word of Command, they would ſuddenly ſmite all the wicked dead, and revenge the diſhonours done to him, as wee ſee in *Senacheribs* blaſphemous Camp, where one Angel in one night killed an hundred fourſcore and five thouſand men.

2 It is bitter to the *evil Angels*; it hath thrown them from heaven to hell, and of Angels it hath turned them into Devils, and keeps them in chains of darkneſs to the Judgement of the great day, *Jude* 6.

5 To *Man.* 1 To *good Men*, there is nothing ſo bitter to them as ſin, nothing grieves them like this, that they have grieved the good Spirit of God. All loſſes, croſſes, reproaches, are light with them in compariſon of ſin. The Church of *Epheſus* could bear any affliction, but not ſin, *Rev.*2.2. Good *David* oft complains of the burden of his ſins, ſeldome of his ſufferings, *Pſal.*38.4. So bitter a thing is ſin to them, that it oft-times makes them weary of their lives, and long to bee diſſolved that they may ſin no more, *Rom.*7.24. 2 *Cor.*5.4. it makes them a burden to themſelves, *Job* 7.20. and cauſeth them to weep bitterly, *Matth.*26.75. Hence *Job* 13.26. calls ſins bitter things, *Thou writeſt bitter things againſt mee*; what is that? *Why thou makeſt mee to poſſeſs the ſins of my youth.* See Mr. *Caryl* on that Text.

2 It is bitter to *wicked men.* Though whilſt conſcience ſleeps they may think it a light matter, yet to an inlightned and an awakened conſcience nothing is more bitter. This made *Adam* to hide himſelf, and *Cain* to complain that his ſin was a burden too heavy for him to bear. *Judas* could not indure the bitterneſs of it, but went forth and hanged himſelf. Nothing ſo

ſo bitter as ſin when it is once charged by God upon the conſcience; of all heavy things this is the moſt heavy: *A wounded ſpirit who can bear?* Thoſe that will not now beleeve it, yet ſhall one day finde it, that it is an evil and bitter thing that they have ſinned againſt God, *Jer.* 2.19. and 4.18. *Lam.* 3.15. *Amos* 8.10. *Prov.* 9.17,18. and 14.13. and 23.32. *Gal.* 5.19,21. *Act.* 8.23. *Solomon*, who had found ſweetneſs in the wayes of the fleſh, yet at laſt felt and acknowledged the bitterneſs of ſuch courſes, *Prov.* 5.3,4. *Eccleſ.* 7.26. Though ſin may for a time ſeem ſweet to the ſinner, and it bee a paſtime to them to do wickedly, yet it will bee bitterneſs in the end, the poyſon of Aſpes is in it; *Job* 20.12, 13,14.

Queſt. *If ſin bee ſo bitter, how comes it paſs that wicked men are no more ſenſible of it?*

V. Bulton Comfort afflict. Conſc. part. 2. Chap. 2. p. 90, 91, &c. *Elementum in ſuo loco non eſt ponderoſum.* Arift.

Anſw. 1 Their conſciences are ſeared with the cuſtome of ſinning, which hath taken away the ſenſe of ſin, ſo that now it is become communal and pleaſant to them, and ſo is not grievous. Poyſon in a Toad is not troubleſome, hee is never ſick of it, nor ſenſible of it, becauſe it is natural to him; but poyſon in a Man, a Sheep, a Dove, is deadly, becauſe it is not in its proper place.

2 It is a ſpiritual bitterneſs, now wicked men have no ſpiritual life in them, they are dead in ſin and ſo are inſenſible of it.

3 The Devil that Prince of darkneſs, keeps wicked men in darkneſs and ignorance, ſo that they know not the terrours of the Lord, nor what a fearful thing it is to fall into the hands of an angry God, and this makes men ſo fearleſs of ſin. As wee cannot deſire what we know not (*nihil volitum niſi prius cognitum*) ſo wee cannot fear it. A childe that knows not what a terrible thing a Lion or a Bear is, will venture to provoke them; but a man of underſtanding will run from them. It is fools who make a mock of ſin, who never knew the danger of it: but the godly who know its bitterneſs, will rather chuſe any miſery, than the leaſt iniquity, any affliction, rather than ſin.

6 *Sin is bitter to States and Kingdomes*, and provokes the Lord to ſend bitter enemies againſt them, *Hab.* 1.6. the very land where wicked men dwell is ſick of them, and cannot

have eaſe till it hath ſpewed them out. As a man that hath poyſon in his ſtomach is not well till hee bee rid of it; and as the Sea would not bee quiet till *Jonah* was thrown overboard; ſo Nations can have no reſt till they have vomited up ſuch wicked men, which like corrupt humours oppreſs and burden them, *Lev.*18.25,28. and 20.22. This is that bitter water which cauſeth the curſe to ſeize on perſons and Nations, *Num.*5.18. and brings upon them bitter deſtruction, *Deut.*32.24. Thus the ten Tribes here were ſpewed out for their Idolatry, when they were carried captive by *Salmaneſer* into the Land of the *Medes* from whence they never returned, 2 *King.*17,18. And the *Jews* were vomited up when they were carried captive into *Babylon* for the ſpace of ſeventy years, 2 *Chron.*36.21.

7 It is bitter to the *Creatures.* They all groan under the burden, and as a woman in travel longs to bee disburdened and eaſed of her birth; ſo the whole Creation travels in pain, and longs to bee delivered by reaſon of that bondage, vanity, and corruption that it is ſubject to by reaſon of the ſin of man, *Rom.*8.20,21,22.

See Mr. *Fenner* his Sermon on Rom. 8. 22. p. 295. fol.

Ipſæ creaturæ irrationales ſuo creatori ſemper obedientes, deteſtantur deteſtatione & appetitu naturali, quo in ordinem ſummi totiuſque univerſi ac Dei voluntatem implendam feruntur atque adverſantur ea quæ ſint his contraria; idem facturæ appetitu rationali, ſi eum haberent, a Lapide.

8 It is bitter in the effects of it, which are twofold, 1 Privative, 2 Poſitive.

The Privative effects of ſin are ſevenfold.

1 It deprives us of the favour of God which is the very life of our ſouls, *Pſal.*30.5. *In his favour is life.*

2 It deprives us of *Gods fatherly care* and protection over us, *Gen.*4.14. *Exod.*32.25.

3 It deprives us of the *guard of the Angels.* Every godly man hath not one Angel, but a guard of Angels about him, to keep him whilſt hee keeps Gods wayes, *Pſal.*34.7. and 91. 11,12. *Heb.*1.13.

4 It deprives us of *Peace of conſcience.* A Jewel of more worth than all the world; *Adam* when hee had ſinned, hee was affraid, and hid himſelf. *David* after his ſin complained of broken bones, his ſight and ſenſe of ſin was as bitter

bitter to him as if hee had broken all his bones, *Pſal.* 51.8.

5 It deprives us of our *Excellency.* Purity is our excellency, it is ſin, and onely ſin that robs us of our glory, and makes us like other men. As *Jacob* ſaid of *Reuben* when hee had defiled his Fathers bed, *Thou ſhalt not excel*, Gen.49.4.

V. Davenant Determin. Q. 30.

6 It deprives us of all *true right to the creature.* A wicked man is an uſurper, though hee may have a civil right in *foro ſoli*, yet in *foro poli*, hee hath a ſanctified right to nothing. When men are in Chriſt, then, and not till then, All is theirs, 1 *Cor.*3.22.

7 It deprives us of heaven and eternal happineſs, *Rev.* 21. *ult.*

2 The Poſitive effects of ſin are more eſpecially three. It expoſeth us to all miſeries,

{External, Internal, Eternal.

1 Sin expoſeth us to miſeries *External*, in body, goods, good name; wee may thank ſin for all our ſickneſſes, ſorrows, ſores, loſſes, plagues, poverty, &c. *Deut.*28.16. to the end of the Chapter, *Lam.*3.39.

2 *Internal.* It brings hardneſs of heart, the ſoreſt of plagues, all the plagues of *Pharoah*, all the ſores of *Job*, and all the ſorrows of *Joſeph* are nothing, compared with it. This brings ſpiritual blindneſs, a reprobate ſenſe, a ſpirit of ſlumber, and ſtrong deluſions, *Iſa.*6.9, 10. *Rom.*9.17. and 11.8.

See the miſchief that ſin doth us, in about twenty particulars, in Dr. *Preſtons Pauls* Converſion on Act. 9.6. p. 172. to 291. V. my Comment on 2 Tim.4.1. p. 398.

3 *Eternal* miſeries both in ſoul and body; it brings ſorrows endleſs, eaſeleſs, and remedileſs. So that there is no evil like the evil of ſin, no plague like this plague. As piety hath the promiſe, and carries its reward with it, and though no man ſhould recompence it, yet the good wee do, is recompence it ſelf, not onely *for*, but *in* the very keeping of Gods Commandements there is great reward, *Pſal.*19.11. The act of keeping them is a reward as well as the iſſue. As every good work brings its reward with it, ſo every evil work brings its ſorrow with it; and though no man puniſh it, yet it is a puniſhment to it ſelf, it is *finis operis*, though not *finis operantis*, Jer.4.18. *Thy way, and thy doings, have procured thee theſe things.* Sin is that which procures us all our ſorrow, we ſhould there-

therefore hate it with a pure and perfect hatred, and get this cauſe of all our ſorrows removed, and then the effect will ceaſe.

Now is ſin ſo bitter? 1 Then take heed of *pleading for ſin*, or extenuating of it. Put not ſweet names upon ſo bitter a thing. There is a woe denounced againſt ſuch as do ſo, *Iſa.* 5.20. *Wo to them that call evil good, that put bitter for ſweet, and ſweet for bitter.* Such look upon ſin through the Devils ſpectacles, and then no wonder if they call Drunkenneſs, Good-fellowſhip, Covetouſneſs Frugality, Pride Decency, &c. Thoſe put a fair glove upon a foul hand, and falſe gloſſes upon filthy vices, the better to deceive. *But let no man deceive you with vain words, for even for theſe things cometh the wrath of God upon the children of diſobedience.* Call not therefore ſin ſo as the corrupt world calls it, but eſteem and call it as the Word of God calls it; How is that? Why it calls it an *abomination, poyſon, ſorrow, ſickneſs, bitterneſs, filth, vomit, folly, madneſs, darkneſs, dung, death*, &c.

When the judgement is thus truly convinced of the vileneſs of ſin, it is an excellent preſervation againſt ſin.

2 If ſin bee ſo bitter, then ſad is the condition of ſuch as are inſenſible of its bitterneſs, who make that their *Recreation* here, which will bee their *damnation* hereafter, who plead not onely for *infirmities* (which yet no good man dares do) but alſo for *enormities*. They declare their ſin like *Sodome*, impudently and impenitently; they thank God they never knew what the burden or bitterneſs of ſin meant, the more is behinde; for if ſin bee not bitter here, it will bee in another world.

And therefore this may comfort thoſe that groan and grieve under the burden and bitterneſs of ſin, ſuch as make their ſin their greateſt ſorrow, Chriſt will bee unto them their greateſt joy. Chriſt calls ſuch as it were by name to come to him, *Iſa.* 55.1,2. *Matth.* 11.28. This qualifies a man; and fits him for Chriſt; when Chriſt ſees of the travel of his ſoul in our ſouls, it delights him, *Iſa.* 53.10,11. This ſenſe of ſin argues ſome ſpiritual life in the ſoul. Nature will not complain of Nature, nor will corruption complain of corruption; it is onely grace that makes us truly ſenſible of the bitterneſs of ſin.

3 Pitty thoſe that groan under the burden and bitterneſs of ſin. No ſorrow like their ſorrow, no burden like the burden of a wounded conſcience. Adde not affliction to the afflictions of thoſe whom God hath wounded, but power the oyl of mercy into their ſin-ſick ſouls. Bee not like *Jobs* friends, miſerable comforters, and Phyſicians of no value; if wee muſt eaſe our enemies Oxe or Aſs when hee lyeth under his burden, ſhall wee not much more eaſe our brothers ſoul? *Exod.* 23. 5. Bee not harſh or haſty, bee not ſowre and cenſorious to ſuch, but bee meek and merciful, and ſo bear each others burdens, *Gal.* 6. 1, 2.

9. Obſ. *It is a ſad Aggravation of peoples ſins when they ſin againſt their God.*

The God of all their mercies, the fountain of all their enjoyments. Their God in Covenant with them, whom they have avouched for their God, and vowed openly that hee ſhall bee their God, and they would bee his people, to love, ſerve, fear, and obey him; yet contrary to all Vows, Baptiſtical, Euchariſtical, perſonal, National, to flye from God, and to rebel againſt him, this is the heighth of ſin, and makes it exceeding ſinful, and provokes the Lord to ſay, *Lo-ammi, yee are no people of mine*, as hee ſaid to *Ephraim* here, *Hoſ.* 1. 9.

Deus illorum eſſe dicitur, ut qui fœderis nexu conjunctus ſit illis, quem jure ſocietatis colere debebant, a quo non poterant citra perfidiæ crimen deſciſcere. Wolphius in 2 Reg. 17.

And is not this *Englands* ſin? God hath taken us into Covenant with himſelf, he hath owned us above all the people in the world, hee hath made us the head and terrour of the Nations, hee hath done wonders for us at home and abroad, hee hath made us his darling Nation, whilſt others ſwim in blood, wee ſwim in bleſſings of peace, whilſt others are weeping, and wayling by the waters of *Babylon*, wee dwell in an *Eden*, joy, and gladneſs is found in us, thankſgiving, and the voyce of melody. Hee hath made us his *Ephraim*, hee hath laid his right hand upon us, hee hath planted us in a fruitful ſoyl, hedged us about with his gracious protection and good Laws; hee hath removed from amongſt us all the apparent impediments of our growth and fruitfulneſs; hee hath furniſhed us with choice perſons, and thoſe perſons with excellent gifts and graces. Hee hath a ſpecial care over us for good; and now *hee looks* (as well hee may) for the pleaſant grapes of obedi-

ence,

ence, but behold the sowre and wilde grapes of confusion, disorder, errour, and disobedience abound amongst us. Wee have broken all our Covenants, wee are not onely Sermon-proof, but wee are also Covenant-proof; no bonds so sacred, so strong, but wee can as easily break them as *Sampson* did the cords of the Philistims. So that what can wee expect but that the Lord should take away his hedge of Government both Temporal and Spiritual, breaking down the wall which defended us from our enemies, and letting in all the wilde beasts that might destroy us. Justly might hee withdraw his good hand of providence and protection from us, and expose us to all manner of rapine and ruine for our Apostasies and Rebellions.

See my Comment on 2 Tim. 3. 3. P. 77, 78. &c.

10. Obs. *Sin, especially the sin of Rebellion, brings the sword upon a people.*

They shall fall by the Sword. This is Gods last and great Rod, and hee never brings it forth till hee bee greatly provoked by his peoples sins, *Jer.* 36. 12. *Isa.* 1. 20. When no other means will better a people, then comes the Sword and cuts them off. God hath three evil Arrows, which hee shoots at a Rebellious people, *viz.* the Sword, Famine, and Pestilence, *Ezek.* 5. 16. these are called *Arrows*, because they are sharp and deadly; and *evil*, because of the misery and mischief which they bring; Of all the three, the Sword is the worst, as appears by *Davids* choice, 2 *Sam.* 24. 14. besides the Plague and Famine are the usual attendants of War, where the Sword goes before, there Famine and Pestilence usually attend.

See the Evils of War in ten particulars, D. *Gouge* his Arrows, on Exod. 17, 16. sect. 85. p. 342, &c. Mr. *Clerks* Mirror, cha. 134. p. 688

Their Infants shall bee dashed in peeces.

11 Obs. *Little Infants are great sinners.*

1 That great Sin and Rebellion of *Adam* is imputed to them for sin; what hee did, they did, wee were all in the loyns of that one man; *Rom.* 5. 12.

2 They have not onely original sin imputed, but imparted also, they have inherent original sin, which is radically, seminally, fundamentally all sin. The youngest childe carries an old man of sin within him. Wee are no sooner born into the world, but wee have a world of sin about us.

3 The

3 The ſad diſeaſes, pangs, and diſmal deaths which ſeize on Infants, are ſtrong proofs of this point, their very dying ſpeaks them ſinners. *The wages of ſin*, bee it original or actual, *is death*, Rom.6. 23. Original ſin, which is the greateſt ſin in the world, cleaves to their natures, and makes them odious and abominable in Gods ſight, ſo that they are by nature children of wrath, and obnoxious to all his judgements. VVee are all *damnati antequam nati*, and ſo might juſtly have been ſent from the VVomb to the Tomb, &c.

12 Obſ. *Wicked parents bring judgements on their poſterity.*

Their poor little ones fare the worſe for them, *Hoſ.*9.12,13. *Though they bring up children, yet I will bereave them of them, and they ſhall bring forth children to the murderer*, who is Gods executioner, and ſo become Paricides, rather than Parents. Thus the old world was drowned, and their children with them. And the *Sodomites* were burnt, and their children with them. *Achan* was not onely ſtoned himſelf, but his ſons and daughters, yea and his cattel periſhed with him. *The accuſers of Daniel* were ſlain by the Lions, both they and their children, *Dan.*6.24. The *Jews* that rejected and crucified Chriſt, brought a curſe, not onely upon themſelves, but alſo upon their children, *Matth.*27.25. *His blood bee on us, and on our children*, which hath lain on them above ſixteen hundred years.

It is juſt with God to cut off the wicked and their ſeed, as wee kill the VVolf vvith her VVhelps, and the Fox vvith her Cubs; though the young Toad hath not actually poyſoned any, yet becauſe it hath a poyſonous nature in it vvee deſtroy it. So doth God by the children of the vvicked, *Gen.* 19.25. *Numb.*16.32,33. 1 *Sam.*15.3. *Iſa.*13.16. *Jer.*44.7. *Hoſ.*10.14. When men rebel againſt God, and reject his wayes, hee vvill ſend againſt them a barbarous and cruel Nation, that ſhall not regard the perſons of the old, nor have compaſſion on the young, *Deut.* 28. 50. and 32. 25. *Ezek.* 9 6.

Q. *Are not Infants called* Innocents? *Pſal.*106.38. *Jer.* 19.4. *how then can it ſtand with the juſtice of God thus ſeverely to puniſh them?*

Anſw. They are not called ſo becauſe they [illegible] ſin;

but 1 In reſpect of thoſe cruel men, who without any cauſe ſhed the blood of thoſe little ones who had deſerved no ſuch thing at their hands. So the *Aſſyrians* here were guilty of great inhumanity, in killing thoſe Infants, and God in his due time did retaliate it to them, *Nahum* 3.10.

2 Though they may bee called Innocent in reſpect of any *actual ſin*, yet they are not ſo in reſpect of *original ſin*, which ſeminally and radically is every ſin. The guilt of that ſin cleaves to their natures, and makes them obnoxious to all tortures here, and eternal torments hereafter. See Mr. *Hilderſham* on Pſal. 51.5. Tract. 55. p. 277. &c.

3 The ſins of the Parents may bee alſo a moving cauſe, and may provoke the Lord to ſmite the Parents with their children. *Exod.* 20.5. The Lord threatens to viſit the ſins of Idolatrous Parents upon their children, becauſe either they already walk in their fathers ſins, or elſe in time they would do ſo, or it may bee worſe, which God onely knows.

3 God hath a ſovereign right and power over all his creatures; hee is the Potter, and wee are his clay, hee may do with his own what hee pleaſeth, hee may make us, or mar us, raiſe us, or ruine us; and none may ſay unto him, What doeſt thou? Hee that giveth life may take it away, how, and when hee pleaſeth, his will is the rule of Juſtice, yea Juſtice it ſelf; wee muſt therefore adore Gods Judgements when wee cannot comprehend them, and know, that though they may bee ſecret, yet they are alwayes juſt. God may, *jure Dominii*, as abſolute Lord inflict temporal evils on the ſon for the fathers ſin without injuſtice, for it is onely an affliction to the ſon, which God can turn to his good, but a puniſhment to his father, who is puniſhed in his ſon. B. *Andrews* in 2. Command.

4 Children are parts of their Parents, part of their Family, and part of their ſubſtance, and God may juſtly puniſh the ſinful parent in his childe, as wel as in his cattel and eſtate, becauſe they do not onely belong to him, but alſo are a part of him.

5 Sin committed by a particular man that is a member of a Politick body, doth after a ſort belong to the whole body. Thus *Achans* ſin, though not known to the people, yet made them all guilty, till hee was put to death, *Joſh.* 7.11. See the large Annot. on Joſh. 7.15. *Eſt ſynecdoche frequens in Scripturis, per quam factum unius in cœtu aliquo vel ſocietate, toti cœtui vel ſocietati aſcribitur, quia tanta inter eos conjunctio ut ſint veluti unum corpus.* Lavater in Joſh.

Infantes ſunt pars Eccleſiæ, oportet eos cum Eccleſia affligi, ut reddantur conformes filio Dei. Luther.

6 Yet theſe temporal Judgements may bee mingled with ſpiritual mercies; as wee ſee in *Jerobeams* childe, who was taken away in mercy, becauſe there was ſome goodneſs found in him, 1 *King.*14.12,13. eſpecially the Infants of Gods people that are in Covenant with their Parents, there is great grounds of hope that they have changed their temporal life for an eternal; and are freed from many ſins, ſorrows, and tentations, which men that live to riper years are expoſed to; yea if they ſhould bee caſt away for their original ſin, yet their damnation will bee lighter than if they had lived longer. It had been good for reprobates if they had not been born, or that they had dyed as ſoon as they had been born; for then they would nt have had ſo many ſins to anſwer for.

Queſt. *But hath not God ſaid*, The ſon ſhall not bear the iniquity of the father? *Deut.*24.16. and 2 *King.*14.16. *Ezek.* 18.20. *it ſeems then to bee cruelty to kill the children for the Parents ſins, eſpecially ſuch as are unborn, and have not deſerved ſuch evils.*

Anſw. 1. It is true in reſpect of the *Aſſyrians*, it was cruelty and horrid barbarouſneſs in them to kill poor harmleſs little ones, and God threatens to viſit ſuch ſins upon the heads of ſuch ſinners.

2 It is not cruelty in God, for children are children of wrath as well as their Parents; as all have ſinned, ſo hee may puniſh all without injuſtice. Beſides, hee permits and orders the cruelty of wicked adverſaries to his own glory and his peoples good. As for that *Deut.*24.16. It ſpeaks of Gods reſtraining of Magiſtrates, who may not puniſh the children for the fathers offences. True it is, God findes cauſe enough in children themſelves to puniſh them, but when they imitate their wicked parents, this haſtens and heightens wrath, by adding ſin to ſin.

3 The ſon ſhall not bear the iniquity of the father, if hee depart from the fathers iniquity, and do not walk in his ſteps. *Ezek.* 18.14,17. *If a man beget a ſon that ſeeth all his fathers ſin, and feareth, and doth not the like, hee ſhall not dye for his fathers iniquity.* But if the ſon tread in his fathers ſteps, hee ſhall bear his own iniquity, and becomes acceſſary to his fathers ſin, by imitation, and approbation of it, *Matth.*23.32.

Luke

Luke 11.48,50. th: blood of former generations had not been required of that generation, if they had not been as bloody as the former. But where old ſins are continued and approved of by new acting of them, there the old ſins as well as the new are juſtly puniſhed. So that the threatning is not to bee underſtood abſolutely, but conditionally, *viz.* If the children do perſiſt in their fathers ſins, and walk in their wicked wayes.

V. Pemble on Neh. 1. 1. p. 365 fol.

4 The ſon ſhall not bear the perſonal iniquities of the father in reference to eternal puniſhment; God will not damn a ſon ſimply for the ſin of his father, it is a mans own ſin which is his everlaſting ruine; yet hee may lay many temporal chaſtiſements upon a good ſon for the ſin of his father. The Lord in *Ezek.* 18.20,23,32. ſeems to ſpeak of eternal, and not of temporal puniſhment.

See this Point more fully cleared in eight particulars, and all cavils anſwered, by Mr. *Love* 1 Sermon on Lam. 5. 7,8. p. 2. to 12. and Mr. *Cudworth* on Gal. 6. 4. p. 373. and Scholaſtically by *Laurentius* on Rev. 2. 22. Homil. 39. p. 300.

1 This ſhould make Parents fearful of diſpleaſing God, leſt they bring miſeries, not only on themſelves, but alſo on their children; their *Idolatry* may bring a curſe upon their childrens children to many generations. No children in Scripture are threatned like the children of Idolaters. In none of the Commandements doth God threaten to viſit the ſin of the fathers upon the children but onely in the ſecond, *Exod.* 20. 5. It is well obſerved by a pious and precious Divine, that there are *eight ſins* which do more eſpecially bring Judgements on a mans Poſterity, whereof the firſt is *Idolatry*.

Mr. *Love* in his 1. Ser. on Lam. 5. 7,8. p. 11,12.

2 *Adultery*, 2 Sam. 12. 14.

3 *Covenant-breaking*, 2 Sam. 21. 13.

4 *Perſecution of the godly*, Matth. 23. 31. to 36. Pſal. 137. 7.

5 *Murder*, 1 King. 21. 21. Jer. 15. 4.

6 *Oppreſſion*. Job 20. 19,26. Hab. 2. 9.

7 *Contempt of Magiſtracy and Miniſtry*, Num. 16. 32. 41. 49. 1 King. 13. 33,34.

8 *When men* pretend *Reformation*, *and* intend *themſelves*, as *Jehu* did, *Hoſ.* 1. 4.

God is very pitiful and tender over Infants, as appears in

in that hee would not deſtroy *Nineveh* for the Infants ſakes that were in it, *Jonah* 4.11. and in the ſacking of Cities, hee commands them to ſpare Infants, *Deut.*20.14. but it is the ſin of Parents which many times hardens Gods heart againſt them, and makes him to delight in the deſtruction both of them and theirs; yea and it hardens mens hearts againſt them, ſo that they cannot but act ſuch cruelty againſt them, as they never intended, as wee ſee in *Hazael*, 2 King.8. 11, 12, 13. when the Prophet *Eliſha* wept, and told him what miſchief hee ſhould do to *Iſrael*, viz. *that hee ſhould kill the young men, and daſh the Infants againſt the ſtones, and rend in peeces the women with childe*; *Am I a dog* (ſaith *Hazael*) *that I ſhould do ſuch things as theſe?* Hee then thought it a baſe and barbarous thing, when hee was King *Benhadads* ſervant, to act ſuch inhumane villany upon the mothers with their infants; the Prophet onely tells him that hee ſhall bee *a King*, verſ.13. and then when hee had changed his condition, hee would alſo change his manners, and commit all the abominations which hee mentioned. Let Parents then labour for grace, that they may leave a bleſſing, and not a curſe to their poſterity, *Gen.*17.7. *Exod.*20.6. *Pſal.*112.2. If you will not pitty your ſelves, yet pitty your little ones, let not them fare the worſe for you. It is ill being a wicked mans childe, yea their very beaſts fare the worſe for them, *Joſh.*7.24,25. *Achan* was ſtoned, and his *cattel* with him. Wicked *Egyptians* bring a Murrain upon their cattel, *Exod.*9.3. As a good man is a publick good, the Family, City, Kingdome, fare the better for him, yea his cattel are ſpared for his ſake, *Exod.*9.4. *The Lord ſhall ſever between the cattel of Egypt, and the cattel of Iſrael, there ſhall nothing dye of all that is the children of Iſraels.* God bleſſeth the very cattel of his people, and if the creature could ſpeak, it would deſire to ſerve thoſe that ſerve God. Moſt Parents provide Inheritances for their children, but oft-times they leave their ſins with them too. It was a ſad Legacy that *Joab* left to his children, that one ſhould bee a Leper, another a weakling, a third beg his bread, 2 *Sam.*3.29. So many a man, to one childe hee leaves his Murder, to another his Adultery, to a third his Uſury, to a fourth his Swearing. *Gehazi* left a Talent of ſilver behinde him to his poſterity, but hee left the Leproſie with it. Better want ſuch

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mens lands and inheritances, than thus to inherit their ſins too.

2 Let children bee humbled then for their forefathers ſins, that they bee not imputed to them, *Lev.26.41.* So did *Nehemia*, ch.1.6. and *David*, Pſal.79.8. *Remember not againſt us (iniquitates precedentium*, ſaith the Original) *the ſins of our forefathers.* Hee that ſees the ſins of his Predeceſſors, and is not humbled for them, approves of them, and ſo becomes acceſſary to them. Hence the Lord blames *Belſhazzar* for not humbling himſelf for his fathers ſin and puniſhment which hee knew of, *Dan.5.22.* Let us therefore acknowledge our ſelves to bee the children of ſinful parents, and ſay with him, *Deut.26.5. A Syrian was my father, ready to periſh*; and with *David, Wee have ſinned with our fathers*, Pſal.106.6. and with *Daniel*, ch.9.8. *Deprecate the puniſhment which is due to us for their ſins.* So *Jer.14.20.*

3 Admire the patience of the Lord, that hath born ſo long with us who have been ſinners from the womb. If little ones who never ſinned againſt the patience of God as wee have done, indure ſuch pangs, ſorrows, ſickneſs, and death; what may men of years look for, who have added to original corruption a numberleſs number of actual tranſgreſſions? If this bee done to the green tree, what ſhall bee done to the dry? If Infants (who are Innocents, and righteous comparatively) ſhall ſcarcely bee ſaved, where ſhall the ungodly and rebellious ſinner appear? If hee ſpare not little ones that lye in their mothers bowels, but ſuffer wicked men to drag them thence; where, oh where ſhall thoſe wicked parents appear, that have been the primary cauſe of all this miſchief and ſorrow to them, and have been the authors and actors of that wickedneſs which hath brought this miſery on them? It ſhould therefore bee matter of great humiliation to us all, when wee ſee the ſharp and ſore judgements that oft light upon little ones for their original ſin.

As Gods people were wont in extraordinary caſes to bring their infants and ſucklings with them to keep Faſts, *Joel* 2.16. the better to affect their hearts, and break them with ſorrow for ſin, which threatned deſtruction to them and their little ones. Even this uſe ſhould wee make of the miſeries of infants, when wee ſee *Gods* hand upon them, wee ſhould humble

Me, me adsum qui feci, in me convertite ferrum. Virg.

our selves to think what judgements are due to us who have so many actual sins to answer for, which these little ones are free from. Wee should therefore mourn over them, as *David* did for the people, *As for these sheep, what have they done? it is I that have sinned.* So let us say, As for these little ones, what have they done? it is wee, even wee that have sinned, and provoked the Lord to anger with our transgressions.

12 Obs. *Rebellion brings destruction.*

Samaria shall bee made desolate, for shee hath rebelled. When Gods heritage is as a Lion that roars and rageth against him, then hee gives it into the hands of its enemies, *Jer.* 12. 7,8,9,11. and 4.17. and 44.16,17,22. *Lam.* 1.18,20. *Micah* 6.13. *Matth.* 23.38. *Israel* had sinned, and now the *Assyrian* destroyes their Cities, eats up their fruits, passeth through their land, carries the people into Captivity, and makes slaves and exiles of them in a strange Country.

Rebellion is a capital sin, it is not every sin (though every sin more or less hath something of rebellion in it, being committed against that allegiance wee owe unto God by the Law of Creation) but it is an habitual obstinacy and stubbornness in sin; hence such are said *to have necks of iron, and brows of brass, hard and uncircumcised hearts*; they are called *a froward generation, lying children which refuse to obey the Law*, Isa. 30.9. *rebelling against the light*, Job 24.13.

It is reckoned amongst the greatest sins, and is compared to *Witchcraft*, 1 Sam. 15.23. which is the highest and most hideous Idolatry in the world; it is a renouncing of God, to follow the counsel of the Devil. It is a sin that God will certainly visit for, his Justice will not suffer it to go unpunished, *Exod.* 34.7. *Isa.* 1.2,7,

For sins of meer infirmity there is a pardon in course; but sins of presumption, committed with a high hand against light and warning, are very dangerous, and therefore *David* prayes of all sins to bee kept from such, *Psal.* 19.13.

Those great sins call for great humiliation, before there can bee any pardon expected, *Exod.* 34.7. 2 *Chron.* 33.12. *Psal.* 68.18.

2 Do not *envy* the prosperous condition of rebellious sinners, though they may flourish for a time, and waters of a full

full cup bee wrung out unto them, yet their feet ſhall ſlide in due time, and every threatning ſhall light upon them. They are rather to be pitied, than envied.

Quorum exitus perhorreſcis, eorum opera pertimeſcas.

3 As ever wee deſire to bee free from deſolation, let us flye thoſe ſins that cauſe it. Look what ſins brought deſolation upon *Ephraim*, thoſe ſins will bring deſolation on *England*, if they reign amongſt us; for God is the ſame to the ſame ſinners.

Queſt. *But what were* Ephraims *ſins which brought deſolation upon him?*

Anſw. Upon ſearch I finde them to bee many, but about twenty ſignal ones there are which brought deſtruction on him. Whether they bee not *England* ſins, as well as *Ephraims*, the Application will ſhew.

A Catalogue of Ephraims *ſins.*

1 *Idolatry.*
2 *A ready complying with mens inventions.*
3 *Contempt of the true Prophets.*
4 *Delight in falſe Prophets.*
5 *Pride.*
6 *Hypocriſie.*
7 *Self-ſeeking.*
8 *Witchcraft.*
9 *Barrenneſs under the means of grace.*
10 *Ingratitude.*
11 *Covenant-breaking.*
12 *Security.*
13 *Anarchy.*
14 *Lukewarmneſs and Neutrality.*
15 *Diviſion.*
16 *Carnal-confidence.*
17 *Incorrigibleneſs.*
18 *Oppreſſion.*
19 *Atheiſm.*
20 *A fulneſs of ſin.*
Laſtly, *Corrupt Rulers.*

1 Their firſt grand, boſome, beloved ſin was *Idolatry*. They forſook the Lord, and ſet up Calves, when they ſhould have cryed,

cryed, *Kiſs the Son and worſhip him*, they cry, *Kiſs the Calves*, which *Jeroboam* hath ſet up, and worſhip them, *Hoſ.* 13.1,2. and this Idolatry was univerſal, it was not in one, but in all their Cities, 2 *King.*17.9,10,11. *Ezek.*23.4,5.

Quantum hoc ſceleris? mavult eſſe pellex Satanæ, quam ſponſa Chriſti. Wolphius.

This is a God-provoking, and a Land-deſtroying ſin, it is the chuſing (as it were) another husband, it breaks the Covenant and the Marriage-knot between God and a people. It is a preferring of the Devil before Chriſt, and dirty dunghil gods (as the word ſignifies) before the living God, 2 *King.*17.12.

Gillulim, Dii ſtercorei, per contemptum, quia fœtore ſuo Deum offendunt. The word is uſed for dung and dirt Ezek.4.12. & 14.10. V. *Weems* on 2. Command. chap. 6. vol. 2. p. 82.

What ever ſinners may eſcape, yet Idolaters are ſure to pay for it. When men begin to chuſe new Gods, the next news is, *War is in the gates*, Judg.5.8. *Pſal.*78.58. *Jer.*22.7, 8,9. *Micah* 1.5,6,7. Many ſorrows attend this ſin, *Pſal.* 16.7. This, even this was that fatal ſin which laid *Samaria* in the duſt, *Amos* 8.*ult.* and therefore *Hoſea* doth more inveigh againſt their Idolatry, than againſt any other ſin.

And is not this *Englands* ſin? Have not wee choſen of late many new Gods, and with *Ephraim* ſet up Idols according to our own underſtanding? *Hoſ.*13.2. and have made a light within us, and not Gods word, the rule of our actions? Wee have forſaken his faithful Miniſters to follow Calves, *Socinian*, *Arrian*, *Arminian*, *Anabaptiſtick*, *Quaking Calves*. *Moſes* bare with many provocations from the people of *Iſrael*, but when in his abſence they ſet up a Calf, hee was all of a flame, and could bear no longer. Where can wee go, but wee meet with *Jeroboams* Calves? What Town, City, County is not peſtred with them? Theſe propheſie falſly, and too many love to have it ſo, but what will they do in the end thereof, when God ſhall call them to account for all their Hereſies and Blaſphemies? *Jer.*5. *ult.*

Beſides the groſs Idolatry that ſtill abounds in the land, many falling openly to Popery, and many in their affections hankering after the bewitching allurements of that Babyloniſh Harlot. A ſad omen of an approaching judgement, as wee ſee in *France* and *Germany*.

And adde to this the great worldly-mindedneſs and in-

ordinate

ordinate love of the world that abounds amongst us, which is Idolatry in Gods esteem, *Col.* 3. 5.

2. A second sin of *Ephraim* was a ready compliance with the Traditions of men, *Hos.* 5. 11. and 11. 6. *Ephraim is oppressed and broken in judgement, because hee willingly walked after the Commandements and Traditions of men*, preferring them before Gods Commandements. *Jeroboam* could no sooner command Idolatry, but the people readily obey, 1 *King.* 12. 32, 33. *Omri* another of their Kings makes Statutes for grosser Idolatry, and even in those Statutes did they walk, *Micah* 6. 16. And for this the Lord threatens to destroy them, *Hosea* 5. 12, 14.

And is not this *Englands* sin? Are not many, too many amongst us, more ready to hearken to a Seducer, than to a faithful Teacher, and more ready to follow Vanity than Verity? preferring the chaffe of mens inventions, before the wheat of Gods word. Let the ablest Minister in the land preach in some Towns, yet how many are there that prefer a rayling, seducing Sectary that preacheth the fancies and dotages of his own brain, before the faithful servants of God that dispense his word sincerely?

This also is a sad presage of some approaching Judgement.

3 *Contempt of the true Prophets.* It was a rare age of Prophets, they had the best preaching a little before their ruine. So great was the Lords care over them, and so loath was hee that they should perish, that hee sent *extraordinary Prophets* to them, more in number than hee did to the Kingdome of *Judah*, and by them hee supplied the defect of the ordinary Ministry of Priests and Levites. They had *Elijah*, *Elisha*, *Jonah*, *Amos*, *Micah*, *Joel*, and *Hosea*, who propheſied about seven and forty years unto them, besides these Prophets, *Ahijah*, *Semaja*, *Jehu*, *Iddo*, *Amani*, *Azariah*, *&c.* yet such was their obstinacy and perverseness, that no wooings, nor warnings could work upon them; instead of hearkning to those Messengers which the Lord in great compassion sent unto them to reclaim them from their Idols, they mocked, jeered,

1 *Subsanna*
nuncios De
2 *Contem*

bant verba ejus. 3 *Illudebant Prophetis,* 2 Chron. 36. 15, 16. *His tribus verbis summus Pe*
tie contemptus videtur significari. Lavater.

miſ-uſed and perſecuted them, and looked upon them as a pack of Cheats and deceivers that frighted people without a cauſe, till the wrath of the Lord broke forth againſt them, and there was no remedy; his anger was ſo fierce it could not bee extinguiſhed: When *David* ſent meſſengers to comfort *Hanun*, and hee abuſed them, *Davids* anger was kindled againſt him, and it coſt him dear, 2 *Sam.*10.4. Contempt of the word, is an infallible fore-runner of judgement. When *Elies* ſons hearkned not to the counſel of their father, God cut them off. When *Amaziah* contemned the counſel of the Prophet, it was a ſign the Lord had a purpoſe to deſtroy him, 2 *Chron.*25.16.

Verbi divini contemptus tanquam via ad extremam impietatem cavendus eſt. Wolphius. V. *Burroughs* Hoſ.5.2.p.363 364. *Perkins* 3 Vol. p.421.&c.

And if this bee an infallible ſign of a Nations ruine, the Lord bee merciful to *England*; never was the land ſo full of pious, painful, learned Miniſters, and never were any ſo courſely and ingratefully dealt withall by many, as theſe are. What loads of reproaches, and floods of bitter raylings are caſt out againſt us, not for any evil that wee have done, but ſolely for diſcharging our duty, and ſtopping men in their ſinful, heretical, deſtructive wayes? Wee are their enemies, onely becauſe wee tell them the truth. Thoſe that formerly were ready to pull out their own eyes to do us good, now they are ready to pull out our eyes. Thus have wee been wounded in the houſe of our friends. To bee derided by *Egyptians*, is threatned as a miſery, *Hoſ.7.ult.* but to bee reproached by friends and profeſſors, is very grievous. The good Lord lay not this ingratitude and contempt to their charge. Though wee bear, yet God will not alwayes bear. When *Moſes* is ſilent, then God ariſeth; when hee is dumb, then God ſpeaks; when hee is deaf, then God hears and ſtirs, *Numb.*12.1,4. God will ſmite through the loyns of thoſe that riſe againſt his Meſſengers, and of thoſe that hate them, that they riſe not up again, *Deut.*33.11.

It is not ſo much the Miniſter as the Miniſtry that is cried down, that which they ſhould principally love us for, *viz.* for our work ſake, that is the ground of theſe mens hatred. As it was not the Baron, but the Barony that was the Traytor; ſo for the moſt part, it is not ſo much the man that they ſmite at, as the Maintenance, the Tythes, the Glebe, and the Ordinances of God, wherewith they are intruſted.

4 As the true Prophets were contemned, *so they delighted in false ones. Elijah* is persecuted, when eight hundred and fifty false Prophets are entertained and fed, 1 *King.* 18. 4, 19. Though they were fools and mad-men, *Hos.* 9. 7. *The daies of Visitation are come,* how doth that appear? why, *the Prophet,* the false Prophet *is a fool,* and flatters the people with vain hopes; yea, *the spiritual man is mad.*

i. e. Hee who braggs so much of the Spirit, and falsly boasteth that hee is inspired by the holy Spirit, and that hee speaks all by the Spirit, this man is mad, hee is smitten with a spiritual frenzy, doating upon his own dreams, and lunatick illuminations, and venting his brain-sick notions instead of Gods Word. These Priests, *Jeroboam* (in his carnal policy) chose out of the meanest of the people (fit servants for such gods, Calves suit well with Calves) which were not of the Sons of *Levi*, who were set apart by Gods special command for the service of his house, but whosoever would, might thrust himself into the office, how unworthy soever, 1 *Kong.* 13. 33. But see what follows in the next, *vers.* 34. *This thing became a sin to the house of Jeroboam, even to cut it off from the face of the Earth.* This, even this, was that indeleble sin which ruined both him and his Family.

And is not this the sin of *England?* are not false Prophets by many thousands preferred before the true? will not many go ten miles to hear a deceiver, that will not go two to hear a faithful Minister of Christ? when men go by troops to such harlotry-meetings, the Lord will visit for this, as well as for corporal harlotry. *Jer.* 5. 7, 9. The quaking Seducers are certainly lead by this spirit of the Devil, as will easily appear, if wee consider the Men, the Matter, or the Manner of their speaking.

Witness the Quakers Petition five and twenty yards long, with twenty thousand hands against Ministery.

1 The Men, both Speakers and Hearers, are generally a prophane Generation, they are *mordaces & mendaces*, notorious Railers and Lyars, as like their Father the Devil, as ever they can look.

2 What is the Matter of their Speaking? why, it is against Ministers, and their Maintenance, or against the Coercive power of the Magistrate, against Scripture, Ordinances, &c.

3 The Manner of their Meeting is prophane and tumultuous. A rout meet together, on a Mountain, a Common, or *under some Hedge, and* there without any praying before,

ſome ſpeak, others jeer, ſome diſpute, ſome quarrel and fight, others take Tobacco (amidſt ſuch an unſavoury company they had need of ſome better Antidote) ſo that one would think they were at ſome Bear-baiting, and not at the Service of God. That men ſhould bee tolerated, yea and commanded to ſerve God, is commendable, but that men ſhould bee tollerated to blaſpheme and worſhip the Devil, is abominable.

2 What folly and madneſs hath ſeized on the falſe Prophets of our times, the ſwarms of blaſphemous Pamphlets do ſufficiently teſtifie to the world; and the thouſands and ten thouſands that have been infected by them, do plainly fore-tell that ſome judgement is at hand.

3 How many of *Jeroboams* Prieſts have thruſt themſelves into the work of the Miniſtery? who vent hereſies and blaſphemies inſtead of truth, and what tolleration and countenance hath been given to ſuch, is known now to all the world, and forreign Churches complain againſt us for it; and what cauſe wee have to fear that wrath is coming upon us for this ſin, Let the wiſe Reader judge. If ever that Caution of our Saviour were in ſeaſon, it is now, *Mat.* 10. 17. *Beware of men.* Chriſt doth not ſay, beware of Serpents, or Devils, (hee promiſed them power over theſe, *Mark.* 16. 17, 18. But, *Beware of men.*

1 *Beware of wicked men, wolviſh perſecutors*, and blood-ſuckers, who hate us without a cauſe, *Pſal.* 69. 4. how much more when by our unwiſe walking wee ſhall expoſe our ſelves to their fury and malice?

2 *Beware of Hypocrites, and ſeeming good men.* The Devil can transform himſelf into an Angel of Light, and oft appears in *Samuels* Mantle, the better to deceive; hee is never more to bee feared, than when ſuch; it is this *Sanctus Sataneas*, this white Devil, that doth us moſt hurt. The ſwearing, curſing, black Devil, every one cries ſhame of, but it is the preaching, praying, profeſſing Devil, who pretends to extraordinary ſanctity and mortification that deceives even many a good ſoul by its over-much credulity. Theſe are more dangerous (in ſome ſenſe) to us, than the very Devil himſelf; for if the Devil ſhould appear to us in his own likeneſs, and ugly ſhape, wee ſhould run from him for fear, no man would hearken to him; if the Devil ſhould come in perſon, and call men to the Ale-*houſe*, or call them from their callings, who would obey? but

when

when hee comes to us in a friend, a wife, a boſom-companion, &c. hee is not ſo eaſily perceived, and ſo wee are ſooner enſnared; and therefore our Saviour doth not ſay, Beware of Satan, but, Beware of thoſe men who are the Inſtruments of Satan; if they ſhould come like Angels, wee ſhould ſuſpect them, if like Beaſts, wee ſhould ſhun them, if like fiends, wee ſhould fear them; but coming to us like *men* of the ſame profeſſion with us, and profeſſing great kindneſs to us, how ſoon are poor plain ſouls deceived by ſuch? and therefore *Beware of men*; for as God loves to work upon men by the Miniſtry of man, and ſends them to ſuch: So the Devil, who is Gods Ape, loves to draw men from God, by men, *viz.* by ſeducers and deceivers, who are inſpired, fitted and filled by him for that purpoſe; if *Ahab* will not hear *Micaiah* the true Prophet of the Lord, the Devil hath four hundred falſe Prophets at hand to deceive him. When hee would ſeduce *Adam* from his obedience, hee doth not appear himſelf, but hee ſets *Eve* his wife upon him, and ſo prevails. When hee would have innocent *Abel* ſlain, hee doth not do it himſelf, but hee hath a malicious *Cain* that will do it. When the Devil would have Chriſt crucified, hee hath a *Judas*, a Devil incarnate, ready at hand to betray him, *John* 13. 2.

3 *Beware of real good men.* The Devil can ſhrowd himſelf under a *Peter*, and tempt our Saviour by him, *Matth.* 16. 23. by his example hee can compel the Gentiles to live after the Jewiſh manner, in obſerving the Ceremonial Law, *Gal.* 2. 14. *The beſt of men are but men at beſt*; they know but in part, they have their infirmities, and muſt have their grains of allowance; wee may not therefore glory in men, nor pin our Faith on their ſleeves, becauſe wee know not whither they may carry it. The great ſin of this age, is, building on man; Such a holy man is for a tolleration, and ſuch a one holds ſuch opinions; what tell you mee of men? Wee muſt live by *Rule*, not by *Example*, neither may wee follow any good man further than hee follows Chriſt in his Word, 1 *Cor.* 11. 1. Bee it *Paul*, you muſt try his Doctrine by the touch-ſtone of the Word, before you truſt it, *Acts* 17. 11. Remember, *every man is a lyar*, Rom. 3. 4. either actively, or paſſively; either by Impoſture, and of purpoſe, or elſe by Impotency, and in event.

4 *Beware of great men.* Wee are apt to bee lead by their examples; if Prince ſuch a one, or Sir *Thomas* ſuch a one riſe, &c. how apt are people to follow, without any conſideration? Great men many times are great ſinners, they have their native corruption heightened by their pomp and proſperity, *Job* 21. 7, to 15. *Jer.* 4. 5. When great men are wicked men, and have great parts, and great wits, they do great miſchief, as *Achitophel*, *Catiline*, *&c.* Beware then of following ſuch great ones.

5 *Beware of ſubtil ſeducers*, that pretend New-light, *Gen.* 3. 5. Revelations, glorious Myſteries, &c. *Rom.* 16. 17. but inwardly they are ravening wolves, *Mat.* 7. 15. Poiſon in it ſelf is dangerous, but never more dangerous than when it is mixt with honey. Theſe have mens perſons in admiration, but it is for their own ends and advantage, *Jude* 16. and if ever this Caution were in ſeaſon, it is now, when there are ſo many Juglers and cheaters gone forth into the world. Their number is greater than formerly, and they act more ſubtilly and myſtically, they act againſt Chriſt, under the Name of Chriſt, *Mat.* 24. 5. and that ſo cunningly and craftily, that if it were poſſible they would deceive the very Elect, *Mat.* 24. 24. they have *Jacob*'s voice, but *Eſau*'s hands; they talk ſo divinely, as if they had no bodies, and live ſo lewdly, as if they had no ſouls; hence it is that wee are ſo oft admoniſhed to take heed of them, *Rom.* 16. 17. 2 *Tim.* 3. 5. 2 *John* 10.

Object. *They cite Scripture.*

Anſw. So did the Devil, *Matth.* 4. 6.

Object. *There is ſome truth in what they ſay.*

Anſw. So there is in the Maſs, and in Stage-plaies. It is the Devils uſual practice, to mix ſome ſugar with his poiſon, to make it go down the better; and to mingle ſome truths with his errours; as the Fowler mingles corn with his chaff, that hee may catch the ſooner. You will ſhun thoſe that poiſon your bodies, Oh take heed of thoſe that would poiſon your ſouls. No murder like ſoul-murder. Shun a ſeducer, as you would ſhun the Devil himſelf, whoſe factor hee is; and when hee ſpeaks faireſt, and pretends moſt love, then fear him moſt; when *Herod intended* Chriſts deſtruction, hee then *pretended* devotion, *Matth.* 2. 8. When *Abſolom* ſought his Fathers Kingdome, hee pretends a Vow at Hebron; when *Saul* would

miſ-

miſchief *David*, hee makes him his Son-in-Law, 1 *Sam.* 18. 17. *Beware then of men*, who put fair Gloves upon foul hands; who pretend pitty, but act cruelty, who promiſe liberty, when they intend thraldome.

Object. *But they are great Profeſſors.*

Anſw. So were thoſe that followed Chriſt, yet hee would not truſt them, for hee knew the deceit that was in them, *Joh.* 2. 24, 25. All is not gold that gliſters, nor are all *Iſrael*, that are of *Iſrael*; and therefore take heed whom you truſt.

6 *Beware of thy foes.* Wee are beſet round with them, and that both corporal and ſpiritual, wee had need therefore to bee ſober, and watch, and to pray with *David*, *Help mee, O Lord*, and that becauſe of mine enemies, *Pſal.* 27. 11. Many there bee that watch for our halting, wee alſo ſhould watch and countermine them. There is a curſed enmity in the wicked againſt the righteous, *Gen.* 3. 15. *Pſal.* 37. 4. So that they could even ſlay them all, as *Cain* did *Abel*, 1 John 3. 12. becauſe by their light and life they reprove them; and this enmity,

1 *It is Natural*, and ſo is conſtant and delightful.

2 *It is Intenſive.* As a good man loves good men *appretiativè & intenſivè*, *affectu & effectu*, with a high degree of affection, and ſhew it in their actions: So the wicked hate the godly with an inveterate, intenſive hatred, they could even wiſh that they had more lives than one, that they might exerciſe their malice on them; Antipathy is againſt the whole kinde, they deſire that even the name of *Iſrael* might bee no more in remembrance.

3 *It is Irreconcilable.* Enemies may bee reconciled, but enmities never, till nature bee changed; when *Saul* is converted, and become a *Paul*, then, and not till then hee prizeth whom before hee perſecuted.

7 *Beware of thy Friends and Relations.* By theſe the Devil oft-times doth us more hurt, than by our open enemies; and therefore when one was praying, *Lord deliver mee from my foes*; Nay, ſaid one that heard him, rather pray, *Lord deliver mee from my friends.* Wee uſually ſhun our foes, and take heed of their counſel; but it is the Devil in a friend that undoes us. The *Italian* Proverb is, *God keep mee from the hurt of my friends, and I will ſee to my foes.*

Object.

Object. *It is my wife that perſwades mee, and ſhall I not hearken to her?*

Anſw. If thy wife give thee good counſel according to the word, then in all that *Sarah* ſhall ſay unto thee, hearken to her voyce, elſe you muſt ſtop your ears againſt thoſe *Sirens.* How many wives have deluded their husbands and drawn their hearts from God? *Adam* by hearkning to *Eve* undid himſelf, and all his poſterity. *Solomon* was beſotted by his Idolatrous wives. *Sampſon* betrayed by *Dalilah*, and *Job* had undone himſelf, had hee hearkned to his wives wicked counſel, *Job* 2.9.

Object. *It is my ſon, my brother, my kinſman that counſels mee.*

Anſw. Even theſe may deceive you, if you take not heed, *A mans enemes are thoſe of his own houſe.* What the Scripture ſpeaks in caſe of perſecution, is moſt true in caſe of temptation; brother ſhall betray brother, the father the childe, and children ſhall riſe againſt the father, *Matth.*10. 21.36. Even Chriſts brethren roſe againſt him, *Joh.*7.5. and the *Jews* that were his kinſmen according to the fleſh, were ſo fiercely ſet againſt him, that they preferred *Barrabbas* a Robber before him, and ſought to ſtone him, *Matth.*26.20. *Joh.*11.8. Thus *Cain* ſlew his brother, *Iſhmael* perſecutes *Iſaac*, *Eſau Jacob*, and *Joſephs* brethren ſell him. So that if ever that counſel alſo were in ſeaſon it is now, *Micah* 7.5. *Truſt not in a friend, put no confidence in a guide, keep the doors of thy mouth from her that lyeth in thy boſome*; why ſo? *for the ſon diſhonours the father, the daughter riſeth againſt the mother* (wee may adde, the ſervant againſt his Maſter, the ſubject againſt his ſuperiour, &c.)

8 Beware of *Strangers.* Try men before you truſt them. Time diſcovers mens tempers, the heart of man is ſo deeply deceitful, that it requires ſome time to know it; and if it bee not ſafe to truſt Relations, much leſs ſtrangers. Hypocriſie is ſpun with a fine thread, and none are ſo ſoon deceived, as the over-credulous; and therefore *Solomon* ſo oft blames men for truſting ſtrangers, *Prov.*5.20. and 6.1,2. Chriſts ſheep will not follow ſtrangers, *Joh.*10.5.

9 Above all, take heed of *that evil man thy ſelf.* It is a *ſecret, ſubtil,* daily, deadly, boſome enemy, which doth us moſt

moſt miſchief, wee our ſelves are the foreſt enemies to our ſelves (*Inimicorum peſſimus, quia proximus*) all the Devils in hell, and all the men in the world could not hurt us, if wee were but true to ourſelves. It was a good prayer of St. *Auſtin*, *Lord deliver mee from that evil man myſelf*. The way to conquer Satan, is firſt to conquer our ſelves. This is the higheſt and hardeſt Martyrdome, to deny our ſelves univerſally. Let us then walk wiſely in this day of *Englands* trial, remembring, that the Scripture calls wicked men *Wolves* for ravening, *Dogs* for greedineſs, *Lions* for cruelty, and *Foxes* for ſubtilty. Any of theſe creatures, when inraged, are terrible, and wee will take heed of them; but when the cruelty and ſubtilty of all theſe creatures ſhall concenter and meet in man, how great is the danger, and how had wee need to *beware of men*, eſpecially when they come with *fair pretences*, and with fine words parget over foul matters, 2 *Pet.*2.3. calling Pride, Decency; Errour, New-lights; Hypocriſie, extraordinary ſanctity; Hereticks, the ſervants of God, &c? The Devil knows that if ſin ſhould appear in its own proper colours, men would hate it, ſo ugly and loathſome it is. If *Jeroboam* had told *Iſrael* plainly, they muſt worſhip Devils, when they worſhipped the Calves, who would have followed him?

5 They were full of *Pride*, Hoſ.5.5. and 7.10. *The pride of Iſrael doth teſtifie to his face*. They were proud of their riches, and proud of their buildings, and therefore the Lord threatens to ſmite the Winter-houſe with the Summer-houſe, which they had built for Pride and Pleaſure, *Amos* 3. *ult*.

And is not this *Englands* ſin? Was there ever more pride in heart, in habit, in hair, in veſtures, geſtures, words, and works? And doth not pride ever go before deſtruction, and a high minde before a fall? But of this elſewhere at large.

In my Comment on 2 T 3.2.p.49.

6 *Hypocriſie* abounded amongſt them, they were like a deceitful bow that breaks and deceives the Archer; they compaſſed the Lord about with their lyes, crying, My father, my father, howling before him in their miſery, when alas their righteouſneſs was but as the morning dew which ſuddenly vanitheth away, *Hoſ.*5.6. and 6.4. and 8.2. and 7.14,16. and 11.12. 2 *King.*17.9. This made the Lord to reject and abhor both

both them and their ſervices, *Amos* 5.21,22.

And how doth this ſin reign in *England* from *Dan* to *Beerſheba*, from Eaſt to Weſt, from one corner of the Land to another? Never was the Land ſo full of praying and preaching, Lectures, Repetitions, Private-meerings, &c. and never ſuch unmortified, unholy, unrighteous, unanſwerable walking to thoſe duties. This abuſe and prophanation of holy things makes the Land to tremble under us, *Ezek.* 22.8. The Land is full of Science, but where, oh where is the conſcience? The Voyce is *Jacobs* Voyce, but the hands are the hands of *Eſau*. Many talk like Angels, but live like Devils; they talk as if they had cloven Tongues, but walk as if they had cloven feet. Moſt amongſt us live directly contrary to their prayers. They pray againſt pride, and yet their pride is viſible. They pray againſt worldly-mindedneſs, and yet they are notoriouſly worldly. They pray for ſelf-denial, and yet are great ſelf-ſeekers, &c. Oh this curſed Hypocriſie, Hypocriſie, Hypocriſie ruines all. It is that leven that ſowers all our ſervices, that Coloquintida that makes our duties deadly. If any ſin deſtroy *England*, it is this. God may bear with other ſins, but this provokes him to his face, and is ſuch a horrid mocking of him, that his ſoul abhors.

Odi improbum qui proba loquitur verba. Menander.

In oculis Dei nullum majus ſcelus eſt hypocriſi, Scultet.

[Againſt Hypocriſie, ſee Mr. *Torſhel* his Treatiſe againſt it, and Mr. *Crook*, and Mr. *Sheffeild*, Mr. *William Shepherd*, Mr. *Ant. Burges* Spi. Refin. 2. P. Mr. *Rob. Bolton* on Pſal. 1. p. 24. Mr. *Fenner* on *Iſa.* 58.4 p. 407.]

7 The *Iſraelites* were great *ſelf-ſeekers*. They brought forth fruit, but it was to themſelves. They were all for preſent profit, and preſent pay, like the Heifer that loves to tread out the corn (where ſhee may eat as ſhee goes) but ſhee loves not plowing, that is hard and hungry work, *Hoſ.* 10.1,11. They were all for liberty and eaſe, they could not abide Gods yoak, and therefore the Lord tells them, that ſince they loved liberty ſo well, they ſhould have enough of it, but to their ruine. *Iſrael* was a wanton Heifer, the whole paſture could not contain, nor content her, and therefore the Lord threatens to give her the liberty of the Lamb in the wilderneſs, where it ſhould bee expoſed to a thouſand dangers and miſeries, *Hoſ.* 4.16.

And is not this the great ſin of England? Was there ever

leſs

leſs ſelf-denial, and more ſelf-ſeeking in the Land? where ſhall wee finde a plain, ſimple, ſingle-hearted *Jacob*, that prefers Gods glory before his own intereſt, and can bee content to periſh, ſo that Gods Name may flouriſh? Shew mee, Oh ſhew mee that man, that I may give thanks unto God for him.

Moſt men in our daies are *ſquint-eyed*, they pray, hear, repent, faſt, give Alms, but ſtill they have an eye to themſelves in all they do. *Zach.* 7. 5. *Matth.* 6. 2.

See more in my Comment on 2 Tim. 3. 2. p. 16, 17, &c.

And as *Ephraim*, ſo *England* is all for *Liberty*; Liberty in Church, and Liberty in State; Liberty in Spirituals, and Liberty in Temporals: We have thoſe, that like Sons of *Belial*, can bear no yoak, none muſt reign over them. They muſt have Liberty, Liberty, Liberty; and I will proclaim a Liberty to you (ſaith the Lord) *A Liberty to the Sword, a Liberty to the Famine, and a Liberty to the Peſtilence*; This is the portion of ſuch Libertines, *Jer.* 34. 17.

8 *Witchcraft and Inchantments*; This alſo was a ſin that helpt to ruine *Ephraim*. They had familiarity with the Devil, and by his aid they could divine and inchant, 2 *King.* 17. 17.

And was there ever more Witchcraft in *England*, than at this day? Oh this ſinning ſin grows rife amongſt us. Thoſe ſeducing, deluding, quaking ſots and ſectaries that go up and down the Land with their inchanting Ribbons, and other Diabolical practices, plainly ſhew that too many of them are in league with the Devil. They talk much of the ſpirits moving, and the ſpirits leading them; their baſtards, their railing and blaſphemy, ſhews that it is an evil ſpirit that leads them.

This ſin helpt to ruine the Jews, *Becauſe they had forſaken the Lord, and were ſouth-ſayers, like the Philiſtims*, Iſa. 2. 6. And if *England* bee guilty of the like ſin, it muſt alſo look for the like puniſhment.

See more in my Comment on 2 Tim. 3. 13. p. 225, 226.

9 *Barrenneſs under the means of Grace.* God was not wanting in any means of Grace to *Ephraim*, but *Ephraim* was an empty Vine, and wanting to himſelf, *Hoſ.* 10. 7.

This alſo is the great ſin of *England*, wee are dead under lively Oracles, and fruitleſs under fruitful Ordinances, and lean under ſoul-enriching means. Like *Pharaohs* lean kine, that devoured the fat ones, yet themſelves were ſtill lean, Gen. 41.

41. 20, 21. Wee diſhonour the Lords Paſtures, and diſcredit his Ordinances by our unfruitfulneſs, and open the mouths of the wicked, to cry, *Ecce quales ſunt qui Chriſtum colunt*! Behold how dead and dull, how baſe and barren, how unholy and unrighteous theſe Chriſtians are! ſuch barren ground is nigh to curſing, *Heb.* 6. 8. Which of us will plow the Rocks, or ſow the Sands, or beſtow coſt upon ground which will bring forth nothing but briars and thorns? The barren figg-tree was cut down, becauſe it cumbred the Earth, and made the ground about it the worſe, *Luk.* 13. 6, to 10. The figg-tree that had nothing but bare leaves of profeſſion, was curſed for want of fruit, *Mark* 11. 13, 14. God will lay his Axe to the root of thoſe trees that bring not forth good fruit, *Matth.* 3. 10. and lay waſte his Vineyard, and command the clouds to Rain no more upon it, when after all his coſt and care it brings forth nothing but wild grapes, *Iſa.* 5. 2, to 8. when the Lord comes to walk in the beautiful Vineyard of his Church, and findes a tree that grows not in ſo fruitful a ſoil, hee will cut it down, it ſhall no longer cumber the ground.

Our great unfruitfulneſs under the rich means that wee enjoy, ſhould deeply affect us. If *Hannah* wept for the barrenneſs of her body, how ſhould wee lament the barrenneſs of our ſouls? and cry as *Rachel*, *Give mee children, or I dye*: So, give mee Grace, or I am undone, make mee fruitful, or I periſh for ever. Complain to God againſt it, the beſt and moſt fruitful Chriſtians have made the ſaddeſt complaints againſt themſelves. Holy *Bradford*, how oft did hee lament that deadneſs, unfruitfulneſs, unthankfulneſs that cleaved to his nature? *David*, how oft doth hee begg for quickning Grace? Do by your barren hearts, as men do by their barren grounds, they will digg, dung, drain them, and uſe all means to make them fruitful: So do you, pray, read, meditate, hear, confer, and uſe all means to get your dead hearts bettered, and your graces quickned.

Yet leſt any ſhould deceive themſelves, thinking that they grow in grace, when they do but deceive themſelves; you muſt therefore know that there may bee *a growing in gifts*, when there is *no growing in grace*. Many a man knows more, and can pray longer than formerly, and yet no growth in *grace*. True growth is principally internal in the Root, in Hum-

Humiliation, Sanctification, Faith, Obedience. It is a growing up, not onely in ſome things, but in all things; (*Epheſ.* 4. 15.) True growth is univerſal, it is not onely a growing in the head (as ſome that have the Rickets do) but in heart, head, and every part. True growth (ſaith *Ariſtotle*) is a diffuſing of nouriſhment to all the parts, *uniformiter & difformiter*; The Underſtanding, Will, Memory, Affections, Body, Soul, all is bettered.

See *Dyke* on the Sacrament, chap. 15. p. 367

2 It may bee you do grow, but do you grow anſwerable to all the means and mercies which God hath beſtowed upon you? They that have much, of them ſhall bee much required. Where the Husbandman beſtows extraordinary coſt, there hee expects an extraordinary crop; and herein the beſt of us all have great cauſe to bee humbled in the duſt. Who can ſay hee hath anſwered the Lords coſt and care, and grown anſwerably to all thoſe Sermons, Sabbaths, Sacraments, good books, corrections, and all other rich means which God hath afforded us in theſe latter daies. Oh what Gyants might wee have been in waies of grace and goodneſs, if every Ordinance had been effectual upon our hearts! hee that is weak amongſt us, might have been as ſtrong as *David*, and hee that is ſtrong as *David*, might have been as an Angel of the Lord, for wiſdome, and purity, *Zach.* 12. 8. Like *Saul*, we might have been taller by the head and ſhoulders (in the waies of Grace) than other men. Our leanneſs, and our lewdneſs, our barrenneſs, and unfruitfulneſs, our unanſwerable walking to the rich means of Grace that wee enjoy, doth certainly fore-tell a ſtorm approaching.

Againſt barrenneſs; See *Groſs* his Serm. on Col. 2. 10. p. 207. *Strong* 31. Serm. p. 1. *Robinſon*, Chriſt All in all, 2 p. p. 259.

10 *Ingratitude*, and abuſe of Gods mercies to the promoting of Idolatry. The more God did for them, the leſs they did for him; their fulneſs bred forgetfulneſs, and the more they were increaſed, the more they ſinned. Hence the Lord ſo oft complains of this ſin, as provoking him more than all the reſt, *Hoſ.* 2. 8. & 4. 7. & 10. 1. & 11. 3, 4. & 13. 5, 6.) It was this ſin eſpecially that brought the ſword upon them, *Hoſ.* 2. 9. & 13. 7. The Prophet *Amos* alſo, who was contemporary with *Hoſea*, doth notably ſet forth the great Ingratitude of this people in abuſing Gods mercies, *Amos* 2. 9, 10, 11.

And is not this that crying ſin of *England*? Do wee not fight againſt God with his own bleſſings, abuſing our health, wealth, wit, peace, plenty, corn, wine, gold, ſilver, Scriptures, Ordinances, yea all our comforts, and creatures, to the diſhonour of the giver of them? His mercies make us proud, his riches covetous, his peace ſecure, his food intemperate, and all his benefits ſerve us but as weapons to rebel againſt him.

And do wee thus requite the Lord, O fooliſh and unwiſe? is this the thanks wee give him for all his patience, preſervations, ſucceſs and deliverances? Will not the Lord viſit for theſe things? and ſhall not his ſoul bee avenged on ſuch a Nation as this? Had *England* no more ſins to anſwer for but this, even this were ſufficient to make it a deſolation, as it did *Samaria*.

See more in my Comment on 2 Tim. 3. 2. p. 69, 70.

11 *Covenant-breaking*. God had betrothed them to himſelf, and choſen them from the reſt of the world, to become his people, *But they like men tranſgreſſed the Covenant, there did they deal treacherouſly againſt him*, Hoſ. 6. 7. & 10. 4. Like Sons of *Adam*, they walkt in his ſteps; though they were abundantly bleſt by God, yet they revolted from him, and tranſgreſt the Covenant, *there, even there* (it is put emphatically) where they ſhould have been moſt faithful, *viz.* in the Covenant, there they dealt moſt falſly and perfidiouſly with him.

And is not this one of the crying ſins of *England*? Never was there a wiſer and better compoſed Covenant in the Nation, and never any worſe performed; wee have lifted up our hands to the moſt High, that wee will (in our places and callings) extirpate hereſies, and yet many walk as if they had taken a Covenant to propagate them; many amongſt us make no more of their Covenants, than an Ape doth of his coller, which hee can put off or on at his own pleaſure.

Let any man but read all the branches of the Covenant, and then compare our contrary walking to it; and hee cannot but admire the infinite patience of the Lord, that hee hath not long ſince ſent a ſword to avenge the quarrel of his Covenant upon us, *Levit.* 26. 25. wee muſt not think to do ſuch things, and eſcape, or to break our Covenants with God, and then bee delivered, *Ezek.* 17. 15, to 20. If the Lord ſo ſadly

See more before Obſ. ninth, and *Burrough's* on Hoſea 4. 1. p. 26, 27. & 5. 7. p. 420.

avenged

avenged the breach of Covenant with a man, yea with a Heathen, and Idolater, what ſhall bee done to him who breaks his Covenant made with the great God of Heaven and Earth? and if a good man will perform the Covenant which hee made, though it bee to his diſadvantage; how great is their ſin then, who perform not the conditions of ſuch Covenants as tend to their everlaſting welfare? *Pſal.* 15. 4. The Jews have a ſaying, That there is no puniſhment that befalls them, but there is a dram of the golden Calf in it: ſo there is no miſery that befalls *England*, but there it a dram of Covenant-breaking in it.

12 *Security.* Though ſtrangers had devoured his ſtrength, yet hee knew it not; the *Syrian* and *Aſſyrian* had conſumed him, and made a prey of him, yet ſuch was his ſtupidity, that hee knew it not, *viz.* with a practical ſaving knowledge, ſo as to repent, and make a right uſe of it: *Yea gray hairs were ſprinkled here and there upon him* (which were a ſign of weakneſs, and old age, and death approaching) *yet they laid it not to heart*, Hoſ. 7. 9. but they were at eaſe in *Sion*, and truſted in the Mountain of *Samaria*, putting the evil day far from them, and therefore a woe is denounced againſt them, *Amos* 6. 1, 3. & 9. 10.

And was there ever more ſecurity, and ſenſleſs ſtupidity in *England*, than at this day? Do not the Miniſters of Chriſt generally complain that they ſee not that life, zeal, activity, tenderneſs, compunction, &c. in their people, as formerly? Many applaud and flatter themſelves with their gifts and external profeſſion of ſanctity, but the power of it is very much wanting amongſt us. A great calm oft times is a fore-runner of a ſtorm; and great ſecurity is a great fore-runner of ſome great judgement. When the old world was eating, drinking, buying, building, marrying, and thought not of a flood, then it came and ſwept them all away; when men cry peace, peace, then comes ſudden and ſwift deſtruction; 1 *Theſ.* 5. 3.

13 *Anarchy. They devoured all their Judges; all their Kings were fallen*, Hoſ. 7. 7. They diſcovered their rage in their ſeditious and frequent conſpiracies, to the devouring and deſtroying of their Judges and Magiſtrates, as appears in the frequent murders of their Kings.

What

The danger of Anarchy you may see in my Comment on Psal. 82. 1.

What Anarchy and confusion is amongst us, hee is a great stranger in our English *Israel* that knows not.

14 *Lukewarmness.* This is another sin that helpt to ruine *Ephraim*, Hos. 7. 8. *Ephraim is a cake not turned*, and so but half-baked, or dough-baked; *neque crudus, neque coctus*, neither hot nor cold, neither fish, nor flesh, but of a middle mongrel Religion, halting between two, partly for God, and partly for the Devil, partly for Christ, and partly for *Baal*; but God hates such halting, having doings; and therefore spues them out of his mouth, and sends them packing into captivity.

And is not this the sin of *England*? Are wee not a lukewarm generation, neither hot nor cold, that halt not between two, but two hundred opinions? Wee have a knee for God, and a knee for *Baal*; a tongue for Christ, and a tongue for Antichrist; a tongue for Truth, and a tongue for Falshood; Like the harlot, wee are all for *dividing*: But God will bee served truly and totally, without halting or halving; hee hath made our whole hearts, and hee will have all, or none at all. Oh, this sin of formality and lukewarmness cries for some judgement against us. Where is our zeal for Gods glory? our mourning for the great dishonours that are done to his Name? our crying out, and witnessing against the blasphemies, heresies, witchcraft, juggling, and Satanical delusions that abound amongst us? Nay, do not many plead for a generall Tolleration of all sorts and sects? and if under a colour they make a Law against such, yet it is either made so wide, that offenders creep thorow, or the Rulers are so over-awed, that they dare onely admonish, when they should punish, and barely shave the head, which of right should bee cut off.

See more in my Comment on 2 Tim. 4. 2. p. 334.

Now, will not the Lord visit for these things? and shall not his soul bee avenged on such a cold and careless Nation as this is?

15 *Divisions. Ephraim* was against *Manasse*, and *Manasses* against *Ephraim*; there was division upon division amongst them their sins had divided them from their God, and now God in his just judgement sets a spirit of division amongst themselves to their destruction, *Hos.* 10. 2. *Their heart is divided, now shall*

Jeu. Chaldæus, Arabicus, &c. Habentur. Vulg. & Montan. V. Burroughs Irenicum, p. 1, 2, &c.

they

they bee found faulty; or as ſome render the word, they ſhall bee ruined. For deſolations in a State oft follow diviſions in the Church, as wee ſee in *Poland*, *Germany*, &c.

And was *England* ever more ſadly divided and ſub-divided than at this day? What ſeparations, and ſub-ſeparations are found amongſt us? One is of *Paul*, another of *Apollo*; diviſions in principles, diviſions in practice, diviſions in judgement, and diviſions in affection; diviſions in Church, and diviſions in State: For the diviſions of *England* there bee ſad thoughts of heart. *Jeruſalems* diviſions were *Jeruſalems* ruine; The Lord grant that *Englands* diviſions prove not *Englands* ruine. Theſe give the enemy great advantage againſt us, and encourage them to ſet upon us. When *Iſrael* and *Judah* were at variance, then comes *Shiſhak* the *Egyptian* and troubles *Jeruſalem*, 2 Chron. 12.2.

It is obſerved, that *England* was never conquered, but when it was divided within it ſelf.

Dum pugnant ſinguli, vincuntur univerſi. Tacitus.

Oh that God who hath made our hearts would mend them, and unite them, that wee may never loſe our Religion, Laws, Eſtates, Perſons, Poſterity, and all that is dear to us, and lay our ſelves open to the malice of a bloody enemy, who hath no way to overthrow us ſooner than by our ſinful diſſentions.

16 *Carnal-confidence.* For this ſin they are frequently reproved; one while they truſted in their Kings, anon they go down to *Egypt* for help, and then ſeek to the *Aſſyrian*; they forſook the Lord, and truſted in an arm of fleſh, which yet could not help them in their troubles, *Hoſ.* 5.13. and 7.11. and 12.1. and 13.10.

And doth not this ſin abound in *England*? Have not wee truſted in Kings, Princes, Protectors, Parliaments, Armies, Navies, &c? Wee have leaned ſo long upon our ſtaves, till wee have broken them all, and ruined our carnal confidences by idolizing them.

17 *Incorrigibleneſs under leſſer judgements.* God had been as a moth to *Ephraim*, which conſumed him by little and little, but ſince that did not better him, the Lord came as a Lion againſt him, and tore him all to peeces, *Hoſ.* 5.12,14. Like a good Phyſician hee uſed all means to heal them, Hoſ. 7.1, by *his word, by his* mercies, by his judgements, but ſince no-

nothing would mend them, the Lord ſwears by himſelf, to root up them, and their poſterity, for their ſtubbornneſs, *Amos* 4. *per totum.*

Flectimur ſed non flectimur, corripimur ſed non corrigimur. Salvian.

And is not this our ſin? Hath not the Lord uſed all gentle means, and ſpent all his leſſer rods in vain upon us? Who can ſay hee hath been the better for all the Agues, Feavers, Taxes, Poverty, Sickneſs, &c. or any of thoſe leſſer rods which God hath laid upon us? May not the Lord complain of *England* as hee did ſometime of *Iſrael* for their incorrigibleneſs? *Amos* 4.6. to 12. Thus and thus have I done to you, *yet have yee not returned to mee, ſaith the Lord*; and therefore now I will bring ſome greater judgement on you, unleſs by repentance you prepare to meet your God, and ſo prevent his wrath.

18 *Oppreſſion and cruelty.* They acted their oppreſſions upon the poor in a violent, virulent manner, which brought deſtruction upon them, *Amos* 3.9,10,11,12. and 4. 2. They uſed falſe weights, and loved to oppreſs, they were all for getting, though it were by force and forgery, *Hoſ.* 12.7.

And doth not this ſin reign amongſt us? Was there ever more wracking of Tenants, grinding the faces of the poor, ſqueezing them, and eating them peece-meal? Was there ever more couzening, cheating, over-reaching, over-reckoning, and unrighteous dealing in the Land, and that by ſome who pretend to an extraordinary meaſure of Religion? I beleeve the like hath not been known in the memory of man. Our fore-fathers had leſs light and knowledge, but there was far more plainneſs and ſingle-heartedneſs in thoſe dayes, than is in ours.

I have but little dealing in the world (had I leſs I ſhould bee well contented) yet I muſt profeſs, that I can ſcarce tell where to finde a plain, ſimple, ſingle-hearted *Nathanael*; let ſuch know that God abominates them, *Deut.* 25.13,14. and will bee avenged on them, 1 *Theſſ.* 4.6. The whole land fares the worſe for ſuch. This was one of thoſe ſins amongſt the reſt, that brought judgements on *Jeruſalem*, and will certainly bring judgements on *London*, and the reſt of our Cities where ſuch enormities abound, *Ezek.* 22.12,29,31.

See more in my Comment on 2 Tim. 3.3. p. 81,82.

19 *Atheiſm.* They forgat God dayes without number, hee was not in all their thoughts. Hence the Lord ſo oft com-

plains

plains, that they knew him not, nor considered that hee remembred all their doings, *Hos.* 2. 5. 8. 13. and 5. 4. and 7. 2.

Atheism at this day is the crying sin of *England*, wee are not in so much danger of *Papism*, now, as of *Atheism*; how hath this God-provoking, Land-ruining sin over-spread the whole Island! wee have all sorts of *Atheism* amongst us,

{Mental, Vocal, Vital.

Wee have *close* Atheists, and *gross* Atheists; wee have Atheists contemplative, and Atheists practical; some are closer Atheists, they do not directly and plainly cast God out of the world; yet these fools (who are the worlds wise men) say in their hearts, *There is no God*, Psal. 14. 1. This kinde of Atheism is not so easily discovered, nor reproved, and so it wants that help which gross Atheism meets withall.

2 Many that confess God in their *words*, yet deny him in their *works*, and by consequence deny his All-seeing eye and Being, as if God took no notice of things below; these are *practical Atheists*, Titus 1. 16. *Eliphaz* sets the brand of wickedness upon the fore-head of this sin, *Job* 22. 5, 13, 14. and God threatens to search, as with Candles, for such Atheistical ones, *i.e.* Hee will search narrowly, and sift them thorowly, as the woman that lighted a candle to search for her lost groat, *Zeph.* 1. 12. yet Atheism is frequently acted in the world in one degree or other, *Psal.* 10. 4. *The wicked in the pride of his heart will not seek after God*, i. e. hee thinks hee hath no need of him, but hath enough in himself, and therefore hee will not go to God: *God is not in all his thoughts*, i. e. hee is in none of his thoughts, no not in one of his thoughts or wayes. It is an Hebraism. The Devil would fain make men not beleeve that which himself cannot but beleeve, *viz.* that there is a God. This is one of the highest degrees of wickedness in the world. To deny God is so high a sin, that it takes away all at once, the Devil needs not come a second time. This is to sin against the greatest light, it is not onely a sin against the light of Christianity, but against the light of nature, against the witness of the creature, and the whole Creation. Such sin *against the Providence of* God, and against the common con-

ſent of all Nations. *Tully* could ſay, *There was never any Nation ſo barbarous, as to deny that there was a God. I have ſeen a City without walls, but never any City but acknowledged a God.* I have heard of ſome that have denied that there was a God, yet never knew the man, but when hee was ſick, hee would ſeek unto God for help; Therefore (ſaith *Seneca*) They do but lye, that ſay, there is no God; they ſin againſt the light of their own conſciences; they who moſt ſtudiouſly go about to deny God, yet cannot do it, but ſome check of conſcience will flye in their faces; hence Heathens have condemned ſome to death, that denied there was a God. This is a Mother-ſin, and the root of all abominations, yea, In every ſin there is a virtual, tacit, interpretative Atheiſm; they ſay, as it were, in their hearts, that God doth not ſee, *Pſal.* 14. 1, 2, 3. & 73. 11, 12. & 94. 5. to 9. This ſin ruined *Jeruſalem*, *Ezek.* 9. 9. and if it ſpread in *England*, as it hath done of late years, it will certainly ruine us alſo.

Wee all carry the root of this Prolifical ſin about us, and in every ſin there is a grain at leaſt of *Atheiſm*; when wee are charged with it, wee are apt to ſay, as *Hazael*, *Am I a Dogg?* hee would not beleeve that there was ſo much wickedneſs in him: Thou ſhalt bee a King (ſaith the Prophet) and then thy corruptions will ſoon appear, when thou haſt power and opportunity to act them: So ſay I, thou art a Son of *Adam*, lapſed and fallen in him, thou haſt the ſeed of this ſin within thee, and when a temptation comes, it will quickly diſcover it ſelf to the world.

2 Take heed of *Polytheiſm*, which is the ready way to *Atheiſm*; the having of many gods, is the ready way to have no God. An *Omni*-Religion, is the ready way to no Religion. The world abounds with falſe gods.

1 Whatſoever wee have more than God, that is our God, *Amor tuus, Deus tuus.*

2 Whatſoever wee confide in more than God, that is our God, *Job* 31. 24.

3 Whatever wee glory and rejoyce in more than God, *Jer.* 9. 23. *Phil.* 3. 19.

4 Whatever wee aſcribe efficiency to, *Hab.* 1. 16. God will have all power aſcribed to himſelf, *Deuteronomy* 8. 12, 13, 17, 18.

5 Whar-

5 Whatever wee obey againſt the mind of God, bee it friend or foe, men or Devils, that wee make our God.

[Againſt Atheiſm, See *Capel* on Tentat. p: 2. ch. 2. p. 153. Edit. *ult.* Mr. *Henry Smith*, his Arrow againſt Atheiſts, amongſt his Ser. 2. p. p. 1, to 96. Mr. *Trapp*, at the end of his Comment. on the Epiſtles, p. 1103. *Robinſons* Eſſaies, Obſ. 11. D. *Clerks* Ser. on *Pſal.* 14. 1. p. 319. *Weemſe* 4th. Vol. p. 1. *Church* his Miſcel. p. 154. *Taſſin* on Amendment. p. 4, to 15. B. *Andrews* Catechiſme, p. 25. *Fullers* Holy State, p. 378. Mr. *Clerks* Mirrour, *chap.* 9. Edit. 3.]

20 Their ſin was *full*, and they ripe for ruine. God had born with their provocations about two hundred and ſixty years, even till they had filled up the meaſure of their ſins, and then hee brought deſtruction on them.

Now *Ephraims* ſin was full
1 In reſpect of Multitude.
2 Magnitude.
3 Strength.
4 Growth.
5 Impudency.
6 Obſtinacy.

1 There was a fulneſs of *Number and Multitude.* 1 All ſorts of *ſin* abounded, both in Doctrine and Manners; there was Idolatry, Adultery, Murder, Witchcraft, Lying, Stealing, Oppreſſion, 2 *King.* 17. 9, 10, 11. *Hoſ.* 4. 1, 2, & 7. 7. *Amos* 2. 6. 2 All ſorts of *Sinners* abounded, high and low, Princes, Prieſts, and People, all were Idolaters, and delighted in falſe worſhip, *Hoſ.* 5. 1. *Micah* 7. 3, 4, 5, 6.

This univerſality of ſinning is ever a fore-runner of judgement; when *All* the old world had corrupted themſelves, then came the flood; when *All Sodom* was wicked, and *All Jeruſalem* rebelled, when the mean man bowed to Idols, and the great man humbled himſelf, then God will not forgive, *Iſa.* 1. 5, 6. & 2. 9. *Jer.* 5. 1, 4, 5, 6, 7. & 7. 18, 19.

2 There is a fulneſs of *Magnitude*, which is a fore-runner of deſtruction; When the ſins in themſelves are great, as Idolatry, Witchcraft, Hypocriſie, Apoſtacy, &c. and theſe ſins are heightened by circumſtances, being committed againſt great *Light*, *Love*, Patience, &c. and this was E-

phraims, I wiſh it were not alſo *Englands* caſe.

3 A fulneſs of *Strength*, when men do wickedly with both hands, *i.e.* Earneſtly and actively, *Micah* 7. 3. When men draw iniquity with the cords of Vanity, and ſtudy how they may do miſchief with all their might, *Iſa.* 5. 18. *Ezek.* 22. 6.

4 A fulneſs of *Growth*, when men ſin more and more, as *Ephraim* did, *Hoſ.* 13. 2. and grow worſe and worſe, 2 *Tim.* 3. 13. perſevering in their ſin, without end or meaſure, this alſo prognoſticates ruine to a Nation. The Lord did not preſently deſtroy the *Amorites*, but ſuffered their ſin to come to its fulneſs, that hee might pour upon them the fulneſs of his fury, *Gen.* 15. 16. *The ſins of the Amorites is not yet full.* Though they were notoriouſly wicked, yet hee bears with them till their ſins were ripe for ruine. A woman muſt go her forty weeks, till the childe bee come to perfection, and then comes her travel ſuddenly and ſurely: So ſin hath its conception, riſe, reign, and ruine, *Pſal.* 7. 14. *James* 1. 15.

A Quaker came lately to *Aldermanbury* on the Sabbath day, and in ſermon-time gets in the Pulpit, and pulls out a pocker, and falls to working in the Church. Others in *London* work openly upon the Lords day. See *Solomon.* (*per Antiphraſin*) *Eccles.* a Quaker his blaſphemous Narrative of this buſineſs.

5 A fulneſs of *Impudency*, when men declare their ſins, like *Sodom*, and openly profeſs their wickedneſs with Whores fore-heads that cannot bluſh, *Iſa.* 3. 9. *Jer.* 3. 3. & 6. 15. *Zeph.* 3. 5.

6 A fulneſs of *Obſtinacy*, when nothing can reclaim a People, but they are reſolvedly wicked, as *Ephraim* here, who was married to *Idols*, and would not return, being deeply rooted in iniquity, *Hoſ.* 4. 17. & 5. 14. & 9. 9. They ſold themſelves to do wickedly, 2 *King.* 17. 17. they would not bee warned by the falls of others, whom God had puniſhed before them for the ſame ſins, 2 *King.* 17. 8, 13, 14, 15. but rejected the counſel of his Prophets, till the wrath of the Lord broke forth, and there was no remedy, as you may ſee, 2 *King.* 17. 7, to 24 where you have *Ephraims* ſins, and *Ephraims* puniſhment fully ſet forth.

Now what could the Lord do leſs than root up ſuch a people ſo obſtinate under reproofs, ſo unthankful for mercies, ſo incor-

incorrigible under judgements, ſo uncapable of repentance, ſo impatient of remedies, ſo impenitent under all the means of grace which God had afforded them?

Let us now reflect upon our ſelves, and ſee whether *Ephraims* ſins, bee not *Englands* ſins, if ſo, parity of ſins will bring parity of judgements; if our ſins run parallel with thoſe of *Ephraim* wee may juſtly expect *Ephraims* downfall.

It is ſaid of *Lot*, that his righteous ſoul was *vexed* with the ſins of *Sodome*, 2 Pet. 2. 7, 8. the word is in the original, his ſoul was *wracked and tormented*, when hee ſaw the abominations of the Sodomites. Theſe twenty ſins which abound in *England*, and abode ſome judgement approaching, ſhould even wrack and torment our ſouls with grief, that ſo wee may bee marked for mercy when judgement comes, *Ezek.* 9. 4. *Hab.* 3. 16.

Βασανίζω, *torqueor, equuleo imponi.*

The counſel which the Lord gave to *Ephraim*, ſhall I give to *England*, Hoſ. 14. 1, 2, 3. *Return, O back-ſliding* England, *from thy Atheiſm, Apoſtaſie, Hereſie, Blaſphemy, Hypocriſie, Formality, Ingratitude, Witchcraft, Security, Anarchy, &c. and take with you words of ſincere confeſſion, and turn unfeignedly to the Lord, ſo will hee receive you graciouſly, and accept both of your perſons and performances.*

[If any would ſee more Land-deſtroying ſins, let him peruſe D. *Corn. Burges* on *Jer.* 4. 14. p. 38, 39. preached 1642. *Perkins* 3. Vol. p. 420. D. *Gouge* his Arrows, on *Numb.* 16. 46. Sect. 46. p. 79. and 139. Mr. *Caſe* his Sermon on *Exod.* 5. 22. p. 11, 12. preached 1646. D. *Peter Smiths* Faſt Sermon on *Pſal.* 107 6. p. 30, 31. preached 1644.]

Laſtly, their *Rulers were corrupt*, their Kings, Princes, Judges were Idolaters, Revolters, Violaters of the Law, Bribers, &c. *Hoſ.* 4. 18, 19. and 5. 10. and 9. 15. and the people were corrupted by them, for where the head is rotten, the members cannot bee ſound. Of all the twenty Kings of *Iſrael* (after the diviſion of the State) there was not one good from firſt to laſt, they were all Idolaters, which ſerves to clear and vindicate the Juſtice of God in the utter overthrow of thoſe Kings, and their Kingdome, who had for the ſpace of two hundred thirty ſeven, or two hundred and ſixty years (ſay ſome) *abuſed the* goodneſs and patience of the Lord, and ſince

since there is none that I know of that hath distinctly described these twenty Kings of *Israel* in any set Treatise, I shall briefly describe the men, and their manners, and give some useful and seasonable Observations from them.

A brief History of the twenty Kings of ISRAEL.

After the death of *Solomon*, the twelve Tribes were divided into two Kingdomes, under *Rehoboam* and *Jeroboam*. *Rehoboam Solomons* son reigned over two Tribes, *viz.* *Judah* and *Benjamin*, and this was called the Kingdome of *Judah*, because the Tribe of *Judah* was the principal part of it. (*A parte præstantiori fit denominatio.*) This Kingdome continued in *Rehoboam*, and his successours, the posterity of *David*, three hundred seventy two years, even till the time of the Babylonish Captivity, which was about six hundred years before Christ. In which space nineteen Kings of the same stock succeeded each other. All their Acts and wayes are succinctly, but fully published by a very good hand. I shall therefore give you onely their names, and the Texts, with Stars on the good Kings, and Daggers on the Hypocrites, the rest were wicked. *Samuel* was the last Judge of *Israel*, and *Saul* the first King. Note that *Saul*, *David*, *Solomon* reigned before the Kingdome was divided between *Judah* and *Israel*.

Mr. *Woodwards* Chronicle of the Kings of *Judah*, in two Tracts.

1 *Saul* hee reigned ten years, 1 *Sam.*13.1.&c. and slew himself, 1 *Sam.*31.4.

2 * *David* reigned forty years, 2 *Sam* 2.4.&c.

3 * *Solomon* reigned forty years, 1 *King.*11.42.

4 *Rehoboam* reigned seventeen years, 1 *King.*14.21.

5 * *Abijah* reigned two years 1 *King.*15.

6 * *Asa* reigned one and forty years, 1 *King.*15.9,10.

7 * *Jehosaphat* reigned five and twenty years, 1 *King.*22.42.

8 *Jehoram* reigned eight years, 2 *King.*8.17.

Q. *Athaliah*, *Ahabs* daughter, and *Jehorams* widow, usurped the Kingdome for six years, 2 King.11.1, 3.

9 † Joash

9 † *Joaſh* reigned forty years, and was ſlain, 2 *King.* 11. 4, &c.

10 † *Amaziah* reigns nine and twenty years, and is ſlain, 2 *King.* 14. 2.

11 *Uzziah*, *alias Azariah* was ſlain, 2 *King.* 15. 1, 2, 13. 2 *Chron.* 26. 3. hee reigned two and fifty years.

12 * *Jotham* reigned ſixteen years, 2 *King.* 15. 33. 2 *Chron.* 27.

13 *Ahaz* reigned ſixteen years, 2 *King.* 16. 2.

14 * *Hezekiah* reigned nine and twenty years, 2 *King.* 18. 2.

15 * *Manaſſeh* reigned five and fifty years, 2 *King.* 21. 1.

16 *Amon* reigns two years, and is ſlain, 2 *King.* 21. 19.

17 * *Joſiah* reigns two and thirty years, and in ſlain, 2 *Kings* 22. 1.

18 *Jehoahaz* reigned three months, 2 *King.* 23. 31.

19 *Jehojakim* reigned eleven years, 2 *King.* 24. 1.

20 *Jehojachin* three months, 2 *King.* 24. 8.

21 *Zedekiah* reigned eleven years, 2 *King.* 25. 1.

The other ten Tribes over which *Jeroboam* reigned, was called *The Kingdome of* Iſrael, which continued about two hundred thirty and ſeven years, till they were carried into captivity by the *Aſſyrian*, about the ſixth year of *Hezekiah*, when *Hoſhea* the laſt King of *Iſrael* was carried away captive. So that the Kingdome of *Iſrael* ended one hundred thirty and three years before that of *Judah*.

In this time there were twenty Kings of *Iſrael*, of ten ſeveral ſtocks, whereof one deſtroyed another. *Jeroboams* ſtock was cut off by *Baaſha*, and *Baaſha's* by *Zimri*, and *Tibni's* by *Omri*, and *Omri's* by *Jehu*, and *Jehu's* by *Shallum*, and *Shallum's* by *Menahem*, and *Menahem's* by *Pekah*, and *Pekah's* by *Hoſhea*, and *Hoſhea* with his were captives to *Salmaneſer* King of *Aſſyria*. The moſt of theſe Kings were cruel Tyrants and Perſecutors, which bred ſad commotions, and tranſported the Kingdome from one family to another. Whereas in *Judah*, where purity of worſhip was preſerved, and the godly Kings joyned with the Prophets, there were nineteen Kings of the ſame ſtock orderly ſucceeding each other: So good it *is to walk in Gods* waies, and to take in his Miniſters with us.

A CATALOGUE of the KINGS of ISRAEL.

1 *Jeroboam* reigned two and twenty years.

2 *Nadab* his Son succeeds him, hee reigned two years, and is slain.

3 *Baasha* of another stock succeeds him, and reigns four and twenty years.

4 *Elah* his Son succeeds him, and hee reigns two years, and is slain by *Zimri*.

5 *Zimri* of another stock reigns seven daies, and burnt himself.

6 *Tibni* of another stock reigns about four years, and dies (as it is conceived) a violent death.

7 *Omri* of another stock reigns twelve years.

8 *Ahab* his Son succeeds him, who reigned two and twenty years, and is slain by the *Syrians*.

9 *Ahaziah* his Son succeeds him, and reigned two years.

10 *Joram*, *Ahaziahs* Brother, and a second Son of *Ahab*, succeeds him, hee reigned twelve years, and is slain by *Jehu*.

11 *Jehu* of another stock reigned eight and twenty years.

12 *Jehoahaz* his Son succeeds him, and reigns seventeen years.

13 *Jehoash*, or *Joash* his Son succeeds him, and reigns sixteen years.

14 *Jeroboam* (the second) his Son succeeds him, and reigns one and forty years.

15 *Zachariah* his Son (the last of *Jehu's* race) succeeds him, hee reigns six months, and is slain by *Shallum*.

16 *Shallum* of another stock reigns one month.

17 *Menahem* of another stock having slain *Shallum*, reigns ten years.

18 *Pekahiah* his Son succeeds him, hee reigns two years, and is killed by *Pekah*.

19 *Pekah* of another stock regins twenty years, and is slain by *Hoshea*.

20 *Hoſhea* the laſt King of *Iſrael* reigns nine years, and is carried into captivity with his people by *Salmaneſer* King of *Aſſyria*.

1 *Jeroboam* their firſt King came in by Rebellion. *Iſrael rebelled* againſt the houſe of *David*, and choſe *Jeroboam* for their King, 1 *King*. 12. 19. hence the Lord complains, that *they ſet up Kings*, viz. *Jeroboam*, and his ſucceſſors, *but not by him*, Hoſ. 8. 4. they did it without asking his advice, or ſtaying for his command; for though hee had decreed to rent the ten Tribes from *Solomons* race, yet becauſe they did it not in an orderly way, but tumultuouſly, therefore hee calls it rebellion, and ſaith, that *hee knew it not*, *viz.* ſo as to approve of it; and though God had fore-told that *Jeroboam* ſhould bee King, yet becauſe hee came to the Crown with a proud, aſpiring, rebellious diſpoſition, hee is called *a Rebel*, 2 Chron. 13. 6, 7. This *Jeroboam*, the Son of *Nebat* (ſo called, to diſtinguiſh him from *Jeroboam* the ſecond, the Son of *Joaſh*, 2 King. 14. 23.) was *Solomons* ſervant, a valiant, active, ſubtil man, and ſo more fit to bee the head of a faction. *Solomon* hearing that the greateſt part of his Kingdome was given to *Jeroboam*, hee was offended with him, and ſought to kill him. Kings cannot endure corrivals. Upon this *Jeroboam* fled into *Egypt*, where (probably) hee learnt the Idolatry of the Calves, for the *Egyptians* were great Idolaters, 1 *King*. 11. 28, 40. No ſooner is hee in the Throne, but hee ſets up a new Religion in his new Kingdome; Hee begins ill, the very firſt ſtep hee takes is out of the way; hee ſets up two golden Calves, and draws all *Iſrael* to worſhip them. This crafty *Achitophel* fore-ſaw, that if the people ſhould go up to *Jeruſalem*, to worſhip there, the glory of the Temple might allure them, and the true Prieſts of the Lord would bee drawing them to adhere to their lawful Prince of the houſe of *David*, 1 King. 12. 27. hee therefore uſeth all means to keep them from having any thoughts of *Jeruſalem* (though this fear was vain and needleſs, for hee had Gods promiſe, that if hee would cleave to him, and worſhip him onely, that then hee would preſerve the Kingdome to him and his poſterity, 1 *King*. 11. 38.) To this end hee invents a more eaſie and plauſible kind of worſhip, *pretending that it was too much coſt and pains for them*

to go thrice a year up to *Jerusalem*; they should have gods of their own at home, Two golden Calves, to represent God to their eyes. These hee sets up, one in *Dan*, a City in the North, and the other in *Bethel*, a City in the South. Hee sets not up Horses, or Rams, but Calves, as the *Israelites* in *Egypt* had done before him (though to their cost, *Exod.* 32. 4, *&c.*) The Idol *Apis* is worshipped by the *Egyptians* in the shape of an Oxe, or Calf, and it should seem *Jeroboam* here imitates them, and the rather peradventure (out of a politick device) to ingratiate himself with *Shisac* the King of *Egypt*, that hee might the sooner help him against *Rehoboam*; and as if this were not sufficient, instead of Gods Temple at *Jerusalem*, hee set up houses of pretended devotion, wherein hee appointed God to bee worshipped in his own Idolatrous fashion. Hee also ordeined new Priests, men that were of base condition, and not of the Tribe of *Levi* (for the *Levites* had left him and his Calves, and went to *Jerusalem*, 2 *Chron.* 11. 13, 14.) men of his own party, and such as joyned with him in carrying on his state-design. Like Lettice, like lips; fit Chaplains for such Calves, or rather *Devils*, as they are called, 2 *Chron.* 11. 15.

E Longinquo posuit, solent homines qui pii videri volunt, dissita procul fana, aut religionis gratia, aut novitatis studio frequenter invisere. Sanctius.

Nature could say, *Homines viles non constituantur Sacerdotes propter honorem qui religioni & majestati divinæ debetur.* Arist. Polit. l. 7. c. 9.

Decebat vilissimos homines, ut vilissimos haberent Sacerdotes. A Lapide.

Quest. *But what saith the Lord to all this?*

Answ. Why this became *a sin* to the house of *Jeroboam*, even to destroy it from the Earth, 1 *King.* 13. *ult.* It was a sin, a sin with a witness, a notorious, hainous, complicated sin, that had many other sins in the belly of it; it was a sin committed against *great Light* (for hee had the Prophets, *Ahijah*, *Semaja* and *Iddo* to instruct him) and against *great Love*, for the Lord had raised him from a servant to be King, and that over his own people *Israel*, and had instructed him what hee should do, and how hee should walk, that hee might prosper, yet hee most ungratefully forsakes the God of his mercies, to follow Calves, and Devils, contrary to the express command of God, that they should not make any graven Image, to worship it. It was also against the Judgement of God on their Progenitors, whom they knew God had cut off for making such an Idol

dol as the golden Calf. Beſides, hee changed the time, the place, the manner of Gods worſhip, 1 *King.* 12. 32, 33. and to incourage the people the more in theſe exorbitant waies, hee himſelf uſurps the Prieſts Office, and offers upon the Altar, which none but ſuch as God had ſet apart for that work might do. Yet more, this ſin was a ſcandal and ruine to all *Iſrael*, it drew them from God, and made the Lord to divorce them, *Hoſ.* 2. 2. Yea ſome of *Judah* alſo were infected with this Idolatry, 2 *King.* 17. 19. and therefore *Jeroboam* is ſo often famed with that infamous Title, and branded to poſterity, with a *This is that* Jeroboam, *the Son of* Nebat, *that made* Iſrael *to ſin.* This is hee, that by his Example, Precepts, and Power, drew the people from God. Hee was the firſt Author of this Idolatry, others were but Acceſſaries. This was that indelible ſin which could never bee removed from him, nor his houſe, nor from *Iſrael*, till it brought them all into captivity.

See more in B. *Halls* Contemplations, l. 18. p. 1175, &c. folio.

OBSERVATIONS.

1 *Idolatry rents a Kingdome in peeces.*

Solomon fell to Idolatry, and now ten Tribes fall from his immediate Succeſſor *Rehoboam*, his Son, to *Jeroboam* his Servant.

2 *God is moſt true in his Threatnings.*

Hee threatned to rend ten Tribes from *Solomon*, for his Idolatry, and here hee performs it, 1 *King.* 11. 31, 33, 35.

3 *A mutinous body cannot long want a head.*

If *Iſrael* caſt off their true Soveraign, they will chuſe a falſe one rather than fail. If they forſake *Rehoboam* the true heir, they will have a *Jeroboam*, though hee ruine them. Tyranny is better than Anarchy, and a bad Ruler better than none at all.

See my Comment on Pſal. 82. 1.

4 *Carnal men are very induſtrious to get and keep the Kingdomes of this world.*

How doth *Jeroboam* beſtir himſelf here? Hee builds himſelf a Palace in *Sechem*, and plants a garriſon in *Pennel*; hee invents a fleſh-pleaſing worſhip, falſe Prieſts, falſe Paths, and all to eſtabliſh *himſelf* (as hee thought) the faſter in the *Throne.*

Now, ſhall carnal men bee ſo induſtrious for earthly Kingdomes, and ſhall wee take no pains for a heavenly one? ſhall they labour thus for things that periſh, and thus eagerly purſue what they cannot keep? and ſhall not wee labour for heavenly and enduring riches? ſhall the Kingdomes of the Earth ſuffer violence, and do the violent take them by force? and ſhall not the Kingdome of Heaven ſuffer violence, and wee bee more zealous for it?

5 *The Viſible Church in this world is ſubject to many changes.*

One while it flouriſheth, and anon it is clouded; one while it is famous, and anon it is infamous; now it is united under a *Solomon*, anon it is divided under a *Reboboam*. The ſeven Churches of *Aſia*, whoſe fame ſounded thorow the world, are at this day a deſolation. The Inviſible Church, the Elect of God, ſhall never periſh, they ſhall never fall totally and finally, becauſe their ſeed abides in them: But a Viſible Church may fall away utterly, and come to nothing. Shee that was viſibly the Spouſe of Chriſt, may become a harlot, as *Rome* hath done.

6 *Great men, if they bee not good men, do abundance of hurt.*

If *Jeroboam* the King bee an Idolater, hee will infect all his Succeſſors, his Idolatry, like an incurable Leproſie, cleaved to all the nineteen Kings of *Iſrael*, and they drew all the people with them. *Magnates ſunt magnetes*, Great mens actions are all examples, and their examples Lawes; what men ſee, ſinks deeper into them, than what they hear. *Segnius irritant animos, &c.*

One ſinner (eſpecially if in authority) deſtroies much good. It is the Rulers of a people that oft-times make them to erre, *Iſa.* 3. 12. The more potent the ſinner, the more miſchief hee doth; they have greater power, and more able inſtruments at hand to promote their ſinful deſigns. Hence *Jeroboam* is never mentioned, but with a train after him. If a Ruler hearken to lyes, all his ſervants will bee wicked, they will do as the Maſter doth, and think they do well, *Prov.* 29. 12.

Quales in Rep. Principes, tales reliquos ſolere eſſe Cives, dixit Cicero.
V. My Comment on Pſal. 82. 1.

7 *The Vulgar are very unſtable.*

No

No sooner are *Jeroboams* Calves up, but *Israel* is down upon their knees; Their worship follows immediately upon their erection. How suddenly do men follow the Religion of their Rulers, bee it what it will! Like beasts they follow their Leader, not considering which way they ought to go, but looking which way their Rulers go.

8 *Ring-leaders in sin are abominable to God.*

The *Seduced*, that follow in simplicity, are to bee pitied; but the *Seducers*, that wilfully mis-lead others, should bee severely punisht. How oft is *Jeroboam* branded with this ignominious Title to posterity, for drawing *Israel* into sin, with a *This is that Jeroboam, the Son of Nebat, who made Israel sin.* The memorial of such wicked ones shall rot, and bee as loathsome as dung upon the earth, 1 *King.* 14. 10.

V. my Comment on 2 Tim. 4. 10. Obs. 6. p. 426.

9 *Evil company is very infectious.*

Israel sojourned in *Egypt*, and made one Calf; *Jeroboam* sojourned in *Egypt*, and hee sets up two. *Ahaz* going to *Damascus*, to the King of *Assyria*, the better to ingratiate himself with him, hee brings from thence a new-fashioned Altar, 2 *King.* 16. 10, 11, 12. When people are mingled amongst the Heathen, then they learn their works, *Psal.* 106. 36.

See more in my Comment on 2 Tim 3. 5. p. 140.

10 *Superstition is a sottish thing*, Jer. 10. 8, 14.

It puts out the eye of Reason; before it makes men Idolaters, it unmans men. As the *Syrians* were first blinded, and then carried into the midst of *Samaria*: So are Idolaters first bereft of their wits and common sense, and then they fall to worship *Calves*, *Stocks*, *Stones*, *Bones*, *Reliques*, *Cats*, *Dogs*, *Crocodiles*, *Hawks*, *Sun*, *Moon*, *Onions*, *Leeks*. Who more brutish than a Calf? none but hee who ascribes reason, help and divinity to such unreasonable things. Many think they worship God under such forms, but hee expresly tells them, they worship Devils, 2 *Chron.* 11. 15. So *Deut.* 32. 17. *Psal.* 106. 37. 1 *Cor.* 10. 20.

O Sanctas gentes quibus hæc nascuntur in hortis Numina, Juven: *Sat.* 15. *V.* Mr. *Clerks* Mirrour, chap. 128. Edit. *ult.*

No wonder if such bee brutish, who have made a Calf their God.

11 *Superstition is lavish.*

Jeroboam sets not up Iron, or Brazen, but Golden Calves; nor doth hee onely gild them over, but they must bee made of *massie, molten Gold*, cast into the fashion of Calves. The baseft

baſeſt metal is too good for ſuch gods, but the beſt of metals muſt make them, *Exod.* 32. 3. *Jer.* 10. 4, 9. *Dan.* 3. 1. *Hoſea* 8. 4. *Hab.* 2. 19. Idolaters ſpare no coſt about their Idols, *They laviſh gold out of the bag*, and waſtfully ſpend their treaſure upon theſe worthleſs vanities, *Iſa.* 46. 6. *Exod.* 32. 3. *Ezek.* 16. 33. *Hoſ.* 8. 4. They neglect, yea carve and cut their bodies to ſerve their Idols, *Col.* 2. 23. 1 *King.* 18. 28. and ſpend whole daies in their ſervice, *verſ.* 29. and which is more, they will offer their very children in ſacrifice to them, *Pſal.* 106. 37. *Ezek.* 16. 27.

12 *Will-worſhip is no worſhip in Gods eſteem.*

Jeroboam here ſets up a Temple, an Altar, Ceremonies, and Prieſts of his own deviſing, but God rejects them all, and tells them, that for all their Temple, *they had forgotten him*, and provok'd him to wrath with their abominations, *Hoſ.* 8. 14. God cannot indure that men ſhould ſet their Altars by his Altars, and their threſholds by his threſholds, *Ezek.* 43. 8. Idolaters think they do God good ſervice, when all their ſervice incenſeth him, *Ezek.* 6. 9. *Iſa.* 7. 11, to 16.

Mr. *Croſtons* Serm. on Joſhua 22. 19. and Mr. *Strongs* 32. Serm. p. 471, 472.

13 *No mercies can work on wicked men.*

Let favour be ſhewed to them, yet they will not learn righteouſneſs, *Iſa.* 26. 20. God raiſeth *Jeroboam* from a ſervant to be King of *Iſrael*, ſends the Prophet *Abijah* to tell him how hee ſhould walk and proſper, 1 *King.* 14. 7. but he ungratefully forſakes the God of his mercies, and falls down to golden Calves, and worſhips them: One would think the more men had, the better they ſhould bee, and the more wages they had, the more work they ſhould do, but ſuch is the corruption of our natures, that uſually the more wee have, the worſe wee bee; the higher in honour, the further from God. When Gods people are once become Lords, then they refuſe to come near him, *Jer.* 2. 31. Like *Eſops* Hen, the better ſhee was fed, the worſe ſhee laid. Fulneſs breeds forgetfulneſs; when *Ephraim* was fed in a fat paſture, hee grows proud, and forgets God, *Hoſ.* 13. 6.

Solus imperantium mutatus in melius Veſpatianus. Tacitus.

14 *Wicked men are obſtinate and incorrigible.*

No judgement works on *Jeroboam*, let his hand wither, the Altar rend, his Armies bee routed, his plots defeated, the loſs of his Kingdome, and utter deſtruction of him and his be foreto'd, yet hee is *Jeroboam* ſtill, and perſiſts in his wickedneſs

neſs after all this, 1 *King.*13. 3,4,5,33. Beſides, hee could not bee ignorant how ſeverely God puniſhed the *Iſraelites* for the very ſame ſin of worſhipping the golden Calf. But wilful ſinners are judgement-proof, no plagues upon themſelves, or others, can work upon them. It is this that aggravated *Jeroboams* ſin, and made it out of meaſure ſinful, that hee did not through infirmity, but wilfully hee ſets up Idolatry, and therefore hee is ſaid to *deviſe* a worſhip of his own head, the better to deſtroy the worſhip of God, and draw men from his Temple at *Jeruſalem*, 1-*King.*12.28,33. Now the more contrivement there is in ſin, the worſe it is, as wee ſee in *David*, the killing of *Uriah* lyes as a blot upon him more than all his other ſins, becauſe there was more deliberation and contrivement in that, than in any of his other ſins, 1 *King.* 15.5.

David in aliis peccatis non ex mali animi inſtituto, ſed fortuito & quodam caſu vulnus acceperat; negligentiæ peccata erant, non malignitatis. Theodoret.

15 *The tolerating of ſuch contemptible men, as are neither called, nor qualified for the work of the Miniſtry, to uſurp the Miniſtry, is a God-provoking ſin.*

Jeroboam makes Prieſts of the loweſt of the people, and this provokes the Lord to root up both him and his poſterity, 1 *King.*13.33,34.

16 *Wicked men bring a curſe on their poſterity.*

The poor children many times fare the worſe for the fathers wickedneſs; not onely is *Jeroboam* cut off, but all his poſterity periſh with him, 1 *King.*15.29,30. [Of this ſee more before on verſ.16.Obſ.12.]

17 *Carnal policy, is meer folly.*

One grain of ſincerity, and real honeſty, will outweigh many mountains of ſhifting ſubtilty. It is hee onely that walks uprightly, that walks ſurely. It is ill when Rulers are more careful of the State than of the Church, of civil policy, than the matters of God. When they dare not promote Religion for fear of troubling the State. God oft puniſheth ſuch ſelfiſhneſs with the loſs of all. *Jeroboam* for politick reſpects, and ſelf-ends, ſets up Calves, as ſuiting better with his carnal projects, than the pure worſhip of God; hereby hee *thought to* get the hearts of the people, and ſettle

the Crown faſter on his head, and thereby hee loſt all. His Calves deceived him, and caſt him off, *Hoſ.*8.5.14. hee need not to have uſed ſuch indirect courſes, for hee had Gods hand for it, that hee ſhould bee King, 1 *King.*11.31,35,37. But hee, like a Machiavellian, truſted more to his own policy, than to Gods promiſe, and hee proſpered accordingly, for hee had war all his dayes, 1 *King.*14.30. And many of the Prieſts and people forſook him, and went to *Jeruſalem*, and joyned with *Judah*, where they might worſhip God in purity, 2 *Chron.* 11.13, 16. When men make Religion ſtoop to their politick ends, and uſe it no further than it may either obtain, retain, or augment a Kingdome, ſuch ſelf-ſeekers, are ſelf-deſtroyers, their end is miſerable, 1 *King.* 14. 9, 10, 11. Carnal plots and projects may bee kindled with hope, kept up with miſerable ſhifts, but their end is doleful.

filia callida ua ſpecie latractatu dueventu tri- Liv.

18 *Idolatry brings war.*

When men chuſe New Gods, then war is in their gates, *Judg.* 5. 8. If *Jeroboam* forſake God, and ſet up Idols, hee ſhall have war continually, 1 *King.* 14. 30. So had *Baaſha* his Idolatrous Succeſſor, 1 *King.* 15. 32.

19 *It will not excuſe wicked men in the day of wrath, to ſay, their Rulers lead them in wicked paths.*

Such *Jeroboams* ſhall bee puniſht, and *Iſrael* ſhall ſuffer with them, 1 *King.* 14. 15, 16. Wee may not follow great men, nor any men further than they follow Chriſt, unleſs wee mean to periſh with them. [See more in my Comment on 2 *Tim.* 3. 9. Obſ. 1. p. 190, 191.]

20. *When the enemies of the Church are moſt high, then God cuts them off.*

us prope eſt, n procul ſſe videtur.

When *Jeroboam* is lifted up, truſting in his Idols, and in the multitude of his armies, hee ſets upon *Judah* both by force and fraud, intending to deſtroy him; but in the Mount the Lord appears, hee affrights the *Iſraelites*, and makes them fly, ſo that *Judah* ſlew five hundred thouſand of them, and the Lord ſtruck *Jeroboam* that hee died, not an ordinary death, but hee died by a ſpecial hand of God, 2 *Chron.* 13. *per totum.* Wicked men ſhall not alwaies eſcape, their ſin at laſt will finde them out.

2 *Ieroboam* being dead, *Nadab* his Son ſucceeds him, both in the Throne, and in his ſin; and therefore in the ſecond year of his reign hee was ſlain, 1 *King.* 14. 20. & 15. 25, to 29.

Concerning Chronological Doubts, I ſhall refer the Reader to Mr. *Roberts* his Key of the Bible on the firſt and ſecond Book of Kings; my work is for Practicals.

Obſ. 1 *That wicked Parents many times have wicked children.*

Uſually, like Father, like Son, *malus corvus, malum ovum.* As they inherit their Fathers Lands, ſo many times their vices too. God often viſits the ſins of the Fathers upon their Children, becauſe they are apt to imitate their ſin, and to plead the example of their Anceſtors, and Fore-fathers, eſpecially in Idolatry, *Ier.* 11. 9, 10.

As a good man may have a wicked childe, but the promiſe is for him, that God will bee his God, and the God of his ſeed: So a wicked man may have a good ſon (as *Ieroboam* here hath a good *Abijah*, 1 King. 14. 13.) but the curſe is due to him and his ſeed, hee hath no promiſe of ſuch a bleſſing.

2 *Wicked Rulers reign not long.*

They have many temptations to wickedneſs, and have more opportunities to vent it, than inferiour perſons have, and ſo are ſooner ripe for ruine, as wee ſhall ſee in the following Kings.

Dum patris exemplar potius quam divinam legem intuetur Nadab, *& ipſe ſceleratus fuit, & quod ſcelerati ſolent reges, populum ad peccandum induxit, & aluit audaciam; quare non diu vixit.* Sanctius.

3 *Baaſha* having ſlain *Nadab*, gets into the Throne himſelf, and to make ſure work, hee firſt cuts off all the houſe of *Ieroboam* (as the Lord had threatned) yet becauſe hee had no command from God to do it, as *Iehu* had, nor was inwardly incited by his Spirit to do it, as *Ehud* was, but traiterouſly for baſe ſelf-ends to get the Kingdome to himſelf, hee ſlew him, and therefore God chargeth him with murder, and ſaith, hee killed him, 1 *King.* 15. 7. yet God is ſaid to raiſe *Baaſha* from the duſt,

Exaltare de pulvere extremam ſignificat conditionem illius qui ex pulvere excitari dicitur: In pulvere enim ſedere dicuntur miſeri, abjecti, ſordidi, quique extrema naturæ patiuntur incommoda. Sanctius.

For

for though the treachery and murder was *Baaſha's*, yet the power and diſpoſing of the Kingdome was from God. In his daies lived the Prophet *Iehu*, *Hanani*, and *Azariah*; yet hee hath the common But and Blot put upon him, *That hee alſo did evil in the ſight of the Lord, and walkt in the way of Jeroboam, and made Iſrael ſin*, 1 King. 15. 29, 30, 33, 34. Hee overthrew the houſe of *Ieroboam*, and God over-threw his houſe, according to the Prophecy of *Iehu*, 1 *King*. 16. 1, 2, 3, 4. He reigned four and twenty years.

Obſ. 1. *God wants not inſtruments to puniſh wicked men.*

If *Jeroboams* poſterity muſt bee rooted up, hee hath a *Baaſha* at hand ready to do it. Though this wicked man had ambitious ends of his own, yet hee doth Gods work, 1 *King*. 22. 20, 21. and fulfils his will; wicked men oft break the will of Gods Commandement, and yet fulfil the will of Gods Decree. They ſerve his purpoſe and providence *Materially*, when *Formally* and *Intentionally* they ſeek themſelves. As *Iosephs* Brethren did in ſelling *Ioſeph*; and the *Babylonians*, when they carried the Jews into captivity; and the Jews in crucifying Chriſt, *Act*. 4. 27, 28. *Per accidens*, they did Gods will, but *per ſe*, their own.

These permiſſive Acts of Providence are no warrant nor ſecurity for ſuch Acts of Injuſtice.

2. *God often warns even wicked men before hee ſmite them.*

God ſends the Prophet *Jehu* here to tell *Baaſha* of the evil that ſhall befall him before it comes.

3 *Wicked men are ungrateful men.*

Baaſha here ſins againſt God, who had exalted him from the duſt, and raiſed him from a contemptible condition, to bee a Prince over *Iſrael*; But hee, inſtead of worſhipping and acknowledging the God of his mercies, worſhips Calves. This ſinning againſt mercy is often noted as a ſad aggravation of ſin. As in *Saul*, 1 Sam. 15. 17. In *David*, 2 Sam. 12. 7, 8. and *Aſa*, 2 Chron. 16. 7, 8.

See my Comment on 2 Tim. 3. 2. p. 19

4 *God is moſt true in his Threatnings.*

Not one of them ſhall fall to the ground unfulfilled. God threatned to root up the houſe of *Jeroboam*, and now it is done; Hee threatned to root up *Baaſha's* poſterity, and it is done, 1 *King*. 16. 3, 11. As all the Promiſes of God are moſt true, and ſhall in due time bee fulfilled: ſo all his Threatnings are *moſt true*, and ſhall in their time bee fulfilled.

5 *Idolatry brings judgement upon a mans poſterity.*

No ſin ſooner than this, as appears by the ſecond Commandement. *Jeroboam* thought to have ſetled the Kingdome on his poſterity, but his Idolatry roots up his family, and the Kingdome is transferred to another ſtock. So true is that, *Iſa.* 14. 20. *The ſeed of evil doers ſhall never bee renowned. Bildad* ſpeaking of the calamities of the wicked, ſaith, *They ſhall neither have Son nor Nephew amongſt the people*, Job 18. 19. Their fruit ſhall bee deſtroyed from the Earth, and their ſeed from amongſt the children of men, *Pſal.* 21. 10. & 37. 28. & 109. 13.

6 *Parity in ſin brings parity in puniſhment.*

Baaſha walks in *Ieroboams* ſteps, and meets with *Ieroboams* plagues, his houſe is ruined, as the houſe of *Ieroboam* was. *Baaſha* cut off *Ieroboams* ſeed, and *Zimri* cuts off his, 1 *King.* 16. 3,4,9.

4 *Baaſha* being dead, *Elah* the wicked Son of a wicked Father ſucceeds him. Hee reigns two years current, and is ſlain by his ſervant *Zimri* in the very act of drunkenneſs, 1 *King.* 16. 9. and that there might none bee left to avenge his death, *Zimri* ſlaies all his houſe, friends and kindred, *v.* 11, 12. and this hee did preſently, that hee might not bee prevented, as indeed he had been, for within few daies himſelf was burnt, *v.* 13.

A Conquerour that will ſecurely injoy what hee hath wonn, muſt root up the former ſtock (ſay Politicians.) Hence *Herod* killed the Infants, to make all ſure.

Queſt. *But why was* Elah *thus puniſht?*

Anſw. For the ſins of his Father, and for his own ſins wherewith hee made *Iſrael* to ſin, *v* 13.

Obſ. 1 *God ſometimes ſmites wicked men dead in the very act of their ſin.*

So hee did *Elah* here in his drunkenneſs; ſo hee did *Ammon*, 2 Sam. 13. 28, 29. And *Belſhazzar*, Dan. 5. 2, 30. When wicked men are moſt ſecure, then judgement is neareſt; when men leaſt dream of death, then it comes and arreſts them, *Luk.* 12. 20.

V. Mr. *Clerks* Mirrour. ch. 42

It is infinite patience that the Lord bears with any of us. The *Angels* ſinned but once, and they were caſt out of Heaven. *Adam* ſinned but once, and was caſt out of Paradiſe;

wee have multiplied tranſgreſſions, and yet behold wee live. Admire the riches of Gods patience, and let it lead us to repentance, elſe that God which ſlew *Elah* in the act of his ſin, may alſo ſlay thee; hee that ſlew *Zimri* and *Cozbi* in the act of uncleaanneſs, if thou act ſuch wickedneſs, may ſlay thee; hee that made the Earth to devour *Corah*, and his followers, for their oppoſing *Moſes* and *Aaron*, will not alwaies bear with our revilers of Magiſtracy and Miniſtery.

Obſ. 2 *When wee rebel againſt God, then men rebel againſt us.*

If *Elah* riſe againſt his Lord and Maſter in Heaven, *Zimri* his ſervant ſhall riſe againſt *Elah* his Lord and Maſter on Earth. So *Joaſh* and *Ammon* two wicked Kings of *Judah*, were ſlain by their own ſervants. All creatures are Gods ſervants; if their Lord bee againſt us, they are againſt us, if hee bee for us, they are for us. This is the reaſon why ſubjects are more ſeditious and rebellious in Popiſh and Heatheniſh Countries, it is becauſe their Rulers rebel againſt God; and therefore God in his juſt judgement ſtirs up ſome to rebel againſt them.

3 *Idols are vanities.*

Elah provoked God to anger with his vanities, (*verſ.* 13.) *i. e.* With his Idols. Idol-gods in Scripture are oft called *Vain things*, 1 Sam. 12. 21. and *Vanity*, Deut. 32. 21. Jer. 8. 19. Iſa. 41. 28. *Nothing*, 1 Cor. 8. 4. An Idol is ſomething, *Materially*, it is wood, ſtone, braſs, or gold, but *Formally*, it is nothing. They have nothing of a God in them, their Deity wholly conſiſteth in the Idolaters vain opinion, 2 They can neither do good nor evil, they can neither hurt nor help, and ſo are nothing, *Pſal.* 115. 5. and *Iſa.* 41. 23. and therefore the confidence that is placed in them is a vain confidence, and they that ſerve them, are bereft of true underſtanding, in which reſpect they are ſaid to bee vain, 2 *King.* 17. 15.

Tohu inanitas, & Elilim nihilitates. Iſa. 2. 8. [Ezek. 30. 13.

It is not, *Nihil negativum*, but, *Nihil privativum*, there is no relation between God and it; or it is, *Nihil effectivum*, it can do nothing. *Weems.*

Perpetuam ignominiam breviſſima fruitione honorum caducorum emit.

5 *Zimri* having ſlain his Maſter, gate into his Throne. Hee had been but ſeven daies in it, when to ſave the Executioner a labour, hee burns himſelf with the Royal Palace, that neither hee nor it might fall into his enemies hands. This may bee

bee counted in our daies *Roman*, but it is no Chriſtian, nor commendable valour. When dangers beſet us, wee ſhould humble our ſelves before God, and beſeech him, either to mitigate the affliction, or to give us ſtrength to bear it, and then bee it what it will, wee may bid it welcome.

Obſ. 1 *Tyrants and Traitors uſually reign not long.*

Zimri's date is but ſeven daies. The *Roman* Emperours were cruel and tyrannical, of ſixty three, onely ſix of them died a natural death. As if they had been exalted to thoſe ſeats for no other end (ſaith one) *Niſi ut citius interficerentur*, that their daies might bee ſhortened. No violent thing is permanent, wee ſeldome ſee an old Tyrant, though for a time by fraud and force they may ſhift, yet in the end divine Juſtice findes them out.

Ad generum Cereris ſine cæde & vulnere pauci Deſcendunt Reges, ac ſicca morte Tyranni. Juven. Saty. 10.

Regna vi & ſcelere parta non ſunt diuturna.

2 *Wicked men are Gods Rod.*

And when it hath done Gods work, the Rod is burnt. So it was with *Zimri* here, God raiſed him up to cut off *Baaſha*'s ſtock, and when that is done, himſelf is caſt into the fire.

3 *No fortifications can preſerve wicked men from deſtruction.*

Zimri gets into *Tirzah*, a fortified City, and then into the Kings Palace there, and there hee burns. Had wee all the power and policy of all the Princes and Politicians of the world for us, yet if God bee againſt us, theſe cannot help us, *Prov.* 21. 30. There is no wiſdome nor counſel againſt the Lord.

Nulla impiis tuta latebra, cum malis ubique male ſit. Em. Theſaurus.

4 *Such as have been cruel to others, are oft-times cruel to themſelves.*

Zimri had ſlain his Maſter, and now hee ſlaies himſelf. *Saul* a bloody Perſecutor, at laſt becomes his own Executioner, 1 *Sam.* 31. 4. So did *Nero*, *Diocleſian*, *Sardanapalus*, and others. Murderers, eſpecially of their Relations, and Maſters, ſeldome eſcape in this life, without ſome ſignal hand of divine Juſtice againſt them; Even *Jeſabel* could ſay to *Jehu*, *Had Zimri peace that ſlew his Maſter?* 2 *King.* 9. 31. *i. e.* hee had no peace, nor did hee enjoy the benefit of his conſpiracy, for hee was ſoon cut off.

Sardanapalus *effæminatus victus in Regiam ſe recepit, ubi extructa pyra ſe & divitias ſuas in incendium mittit, hoc ſolo imitatus virum.* Juſtin. *l.* 1.

Zimri *Tyrannus ambiens aulam, invenit tyrannum, ac aſcendens in Regiam reſiliit in Tyram.* A Lapide

The *Queſtion* then will bee, *Whether it bee unlawful for a man to kill himſelf by fire, water, ſword, or halter, &c?*

Anſw. It is utterly unlawful, and that for theſe Reaſons.

1 It is againſt the Law of God, which expreſly forbids killing of others, much more of our ſelves.

2 It is againſt the Law of Nature, which teacheth every creature to love and preſerve its own life.

3 It is againſt the Law of Nations, which ſets a brand of infamy upon ſuch as rob the Common-wealth of its ſubjects in this kinde. *Achitophel* and *Judas*, with others, are branded to poſterity for it.

4 Wee are not Lords of our lives, to diſpoſe of them as wee pleaſe, but wee are all ſet in this world, as in an army, where every one muſt keep his ſtation, till the great Lord general of us all ſhall call us thence.

Sicut in hanc vitam non ſponte noſtra venimus, ita rurſus ex domicilio corporis quod tuendum nobis eſt aſſignatum, ejuſdem juſſu recedendum eſt qui nos in hoc corpus induxit, tamdiu habitaturos donec jubeat emitti. Lactant.

[See more in *Syms* againſt Self-murder, *Downams* Warfare, l. 2. c. 2. p. 70, to 82.
B. *Halls* CC. *Dec.* 2. c. 10. p. 150. *Brochmand* CC. *Tom.* 2. p. 130. *Sayrus* CC. p. 425. *Baſenbanum* CC. *in ſextum Præcept.* p. 213.]

5 *Wicked men are diſ-ingenuous men.*

See my Comment on 2 Tim. 3. 2. p. 69.

They deal unworthily oft-times with thoſe that advance them to honour. *Elah* had made *Zimri* Captain of half his Chariots, 1 *King.* 6. 9. and hee to requite the favour, kills his Lord and Maſter, and that *cowardly*, when hee was full of drink, and ſo unable to help himſelf; and *cruelly*, for dying in his drunkenneſs hee was a means to kill both body and ſoul. Men hardly care what they do, ſo they may get Kingdomes, ſwear and forſwear, poiſon Fathers, ſlay Brothers, kill Maſters, do any thing for a Crown. The Popes of *Rome*, what witchcraft and wicked practices did they not uſe to get the Popedome?

Si jus & fides violanda eſt, Regni cauſa violanda eſt.

6 *Wicked men may plot and project, but God diſpoſeth.*

Zimri cuts off all the houſe of Elah, even his kindred and

all

all, that so hee might enjoy the Kingdome quietly without molestation; and when hee hath done all, hee misseth it, God gives it to another. *Zimri* beat the bush, but *Omri* caught the bird.

6 *Tibni* is chosen King by the people that sate at home, who disdained that the souldiers in the field should without the consent of the rest of the people, set up a King; they therefore would not submit to *Omri*, whom the souldiers made King, and the souldiers would not depart from their choice, thereupon they were divided, which division and contest lasted about four years, till *Tibni* died (as it is conceived) an untimely death, and then the souldiers being armed, and too strong for the people, set up *Omri*, 1 King. 16. 21, 22, 23.

Obs. *It is no new thing to see States and Kingdomes divided.*

The people are for *Tibni*, and the souldiers for *Omri*; one is for a King, another for a Councils one for a Protector, another for a Free-State; one for a Dictator, another for an Emperor, &c. So it was oft amongst the *Romans*, and so it is now amongst us. *Mobile Vulgus*, the Vulgar are alwaies like themselves, unstable as water.

Romano imperio accidit ut milites non sequerentur suffragia Senatus in designando Imperatore, sed suo arbitrio plerumque utebantur.

7 *Tibni* being dead, *Omri* reigns quietly; hee buyes the Hill of *Samaria*, and builds a City thereon, which came to bee the Metropolis of the Land, and the place of the Kings Court and residence; for *Zimri* having burnt the Royal Palace in *Tirzah*, *Omri* resides in *Samaria*, which was stronger than *Tirzah*, as appears by the three years siege which it endured. This wicked man being exalted to the Throne, walks in the steps of his wicked predecessors, and exceeds them in wickedness; for the Text tells us, *That hee did worse than all that were before him*, 1 King. 16. 25.

1 Because hee persisted in his Idolatry, notwithstanding all the judgements of God which hee had seen upon his predecessors.

2 Because hee did with more violence force and press the people to Idolatry; hence wee read of the Statutes of *Omri*, viz.

viz. concerning their Idolatrous worſhip of the golden Calves, *Micah* 6. 16.

Obſ. 1 *There is no ſtability in earthly things.*

They are vain, uncertain, mutable. One while the Royal Court is in the City of *Sechem*, anon it is removed to *Tirzah*, and then to *Jezreel*, and at laſt *Samaria* is the Metropolis, 2 *King.* 8. 29.

2 *The ſucceſſors of wicked men many times exceed their predeceſſors in wickedneſs.*

Omri here is worſe than all that were before him. So the Scholars of *Arminius* and *Socinus*, have out-erred their Maſters. The Anabaptiſts and Separatiſts of our times, are far more erronious than they were in Epiſcopal times. Errors in the firſt concoction are not amended in the ſecond. As good men do improve the choice notions of their predeceſſors to Gods honour: ſo wicked men do improve the corrupt principles and practices of their wicked predeceſſors to God diſhonour.

3 *Wicked men are obſtinate in ſin.*

Nothing works upon them. Let *Jeroboam*, *Nadab*, *Baaſha*, *Elah*, *Zimri* bee plagued, both they and their poſterity for their Idolatry, yet *Omri* ſtirs not, unleſs it bee to evil, but hee is *Omri* ſtill, as Idolatrous, as vile, yea worſe than ever.

8 *Omri* after twelve years reign, dies, and *Ahab* the wicked Son of a wicked Father ſucceeds him. Hee reigns two and twenty years, and is a *Non*-ſuch for wickedneſs. All the Kings of *Iſrael* before him, and after him, were bad, but none ſo abominable as *Ahab*, who *ſold himſelf to do evil*, 1 *King.* 16. 30, 31, 32, 33. A good man may bee *Paſſively* ſold under ſin againſt his will, as *Paul* complains hee was, *Rom.* 7. 14. But *Ahab* here *Actively* ſold himſelf wittingly and wilfully, as a ſlave to the ſervice of Satan, the luſts of the fleſh, and the curſed plots of his wife. So that I cannot but wonder at a learned Commentator of our times, who makes *Paul* to bee like *Ahab*, that ſold himſelf to wickedneſs, *Rom.* 7. 14.

mi Patris, peſſimus Filius.

r hee exceeded all his preſſors in wickedneſs, in ve particulars, ſee our large ot. on 1 King. 16. 33.

No man had better Prophets in his daies to inſtruct him,

(as *Elijah*, *Eliſha*, *Micah*, and a hundred which *Obadiah* hid, by fifty in a cave, from his wives fury) nor more Miracles to convince him, nor more ſignal Victories and deliverances to endear him, yet this *Ahab*, thus bleſt, ſets up Idolatry, ſtones *Naboth*, gets his Vineyard, perſecutes the Prophets and people of God, countenanceth eight hundred and fifty falſe Prophets; to *Jeroboams* Idolatry, hee adds the worſhip of *Baal* in the Mountain of *Samaria*, which was far worſe than the Idolatry of *Jeroboam*, for though they had Idols, yet they pretended to worſhip the true God, but in this they worſhipped *Baal* himſelf, as appears by that ſpeech of *Elijah*, if *Baal bee God*, implying that they eſteemed him ſo.

2 *Jeroboam* erected the golden Calves, to preſerve the Kingdome to himſelf, but *Ahab* peaceably poſſeſt the Kingdome, yet deliberately hee ſets up more Idols.

3 Hee knew the *Zidonians* were great worſhippers of *Baal*, yet hee fears not to match with a *Jeſabel* there that ſtirred him up to a greater height of wickedneſs, 1 *King.* 21. 25. ſhee was a proud, cruel, curſed Idolatreſs, a fierce perſecutor of Gods people, and a great promoter of the worſhip of *Baal*; hence St. *John* calls that falſe Propheteſs that ſeduced ſo many to uncleanneſs and Idolatry, *Jeſabel*, Rev. 2. 20. And *Jehu* chargeth her with whoredome and witchcraft. This *Ahab* was ſlain in battel by the *Syrians*, the doggs lick his blood, and hee is buried in *Samaria* his chief City, and his poſterity is curſed after him, 1 *King.* 21. 22, 23, 24.

Obſ. 1 *Wicked Parents many times have wicked children.*

An Idolatrous *Omri* hath an Idolatrous *Ahab*. As I have ſhewed before.

2 *Succeeding Idolaters oft-times exceed their predeceſſors in wickedneſs.*

Jeroboam was naught, *Omri* worſe, but *Ahab* worſt of all, hee is a *Non*-ſuch for wickedneſs; No King of *Iſrael* before him, nor after him, like him for wickedneſs.

3 *Great ſins ſeldome go alone.*

Ahab here is firſt an Idolater, then an Oppreſſor, a Murderer, a Perſecutor, &c. and what not? As there is a concatenation of virtues, 2 *Per.* 1. 5, 6, 7. So uſually of vices. Great ſins, like great men, have many followers, as I have proved at large elſewhere.

V. Comment. on 2 Tim. 3. 2. p. 21.

4 *The beſt Preachers cannot work upon hardened ſinners.*

Ahab had *Elijah* a man of fire, fit for thoſe cold times, one that had wrought many great Miracles, boldly reproves him to his face for his wickedneſs, beſides *Eliſha*, and others, and yet hee is *Ahab* ſtill. When once men are given up to hardneſs of heart, not all that Mount *Sinah*, or Mount *Sion* can afford, not all the curſes of the one, nor all the promiſes of the other, can do any good. Of all the plagues, therefore, take heed of the plague of a hard heart. On this ſide Hell there is not a ſorer judgement, and therefore when the Church prayes for a direful curſe upon her incurable enemies, it is this, *Lam.* 3. 65. *Give them ſorrow of heart*, or as the margin reads it, *Obſtinacy and hardneſs of heart, thy curſe upon them.*

Ne pergas quærere quid ſit cor durum, ſi non expaviſti, tuum eſt. Bernard.

[See the danger of a hard heart, Mr. *Marſhal's* Serm. on *Zach.* 7. 12. *Dike* on Scandals, p. 88. *Bain* Epiſt. 7. *A Lapide* on *Exod.* 7. 3. *Sibbs* Cordials, p. 14. *Hierom* 1. part. p. 457, and 462. *Downams* Guide, *in fine*, p. 8. and 72. *Hookers* Guide of Saints, p. 98.]

5 *Wicked men ſell themſelves to do wickedly.*

They are not *Paſſively* ſold under ſin againſt their wills, and the bent of their ſouls, as the regenerate are, *Rom.* 7. 14. But they *Actively* give up themſelves unto it. As a ſervant is not, *ſui juris*, at his own diſpoſe, but is a living inſtrument to work for his Maſter: ſo a wicked man that hath given up himſelf a ſervant to ſin, is not now himſelf, but hee muſt plod, contrive, and act for ſin with all his might, though hee ruine himſelf by it, *Rom.* 6. 16. Thus it was with *Ahab* here, hee had not hired himſelf out to ſin for a week, a month, a year, but hee had wholly ſold himſelf as a ſlave for ever to the ſervice of ſin and Satan; ſo that hee could neither think, ſpeak, or act any thing, but what had a tendency to ſin. Hee was a King, and by his place hee ſhould have ruled others, but alaſs, hee was ſo enthralled to ſin, that hee could not rule himſelf. *Diogenes* could upbraid *Alexander* for his luſts. I am the King (ſaith *Diogenes*) and thou art the ſlave, for I rule over thoſe luſts that rule over thee.

Tu ſervus ſervorum es, iis enim cupiditatibus quibus tu ſervis, ego impero.

6 Misery attends Idolatry.

Ahab sets up *Baal*, and God pulls down him. How can they expect Peace on Earth, that fight with Heaven? The Kingdome is now troubled, *Samaria* besieged, a famine in the Land, no dew nor rain for three years and a half; *Ahab* and *Jesabel* are slain, and *Ahabs* seventy Sons cut off. These, these are the fruits of Idolatry, and forsaking God. It is worth observing, what Tumults, Treasons, Treachery, King-killing, Wars, and changing of the Royal Lines there was throughout the reign of these Idolatrous Kings of *Israel*. *Solomon*, that first set up Idolatry, had three enemies upon him. 1. *Hadad* the Edomite. 2 *Rezin* King of *Damascus*. 3 *Jeroboam* his servant. So when *Joram* King of *Judah* walked in the waies of Idolatrous *Ahab*, then *Edom* and *Libnah* revolt from him; 2 *King.* 8. 18, 20. But on the contrary, see what success and renown *Judah* had, who was more faithful to God. They had nineteen Kings of *Israel*, all of the same stock, succeeding each other; whereas among the twenty Kings of *Israel*, there were ten several Kings, and they of several stocks, and they frequently destroyed each other to get into the Throne, and lived not long, whereas *Asa*, one of the good Kings of *Judah*, out-lived *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Tibni*, *Omri*, and some part of *Ahabs* time.

7 It is a sore judgement to have an evil Wife.

Ahab was wicked, but his *Jesabel* made him worse, 1 *King.* 21. 25. Hee was so awed by her, and such a slave to her, that what ever shee would have done (bee it never so vile) hee durst not but do it. *Ahab* wanted neither wit nor wickedness, and yet hee is in both a very novice to this *Zidonian* Dame. There needs no other Devil than *Jesabel*, whether to project evil, or to act it; shee chides the pusillanimity of her dejected Husband, and perswades him that his rule cannot bee free, unless it bee licentious, and that there should bee no bounds for soveraignty, but will. As our English *Seneca* excellently. As a good wife is a choice mercy, *Prov.* 19. 14. So an ill wife is a sore judgement. As a good wife will incite a man to goodness; so an evil one will bee provoking to wickedness. Solomon

Indignum facinus quod Ahab metu aliquo detentus non audebat, astu & ausu pluſquam femineo concipit & conficit Jesabel. Paræus.

Sylla & Charybdis Sicula contorquens freta minus est timenda, nulla est ferocior fera. Seneca *in* Hercule Oeteo.

V. B. *Halls* Contemplations, p. 115. folio.

mon the wiſeſt of men, how was hee beſotted by his Idolatrous wives? into what ſin and miſery did they draw him? 1 *King.* 11. 3, 7, 8, 9. And this helpt to ruine *Jeboram*, in that hee had *the Daughter of Ahab to his Wife*, 2 King. 8. 18. As you love your ſouls, take heed of matching with an Idolatreſs; it is an abomination for Gods people ſo to do. *Ezra* 9. 14. *Neh.* 13. 6. *Mal.* 2. 11. *Iſrael hath committed an abomination*, why? what hath hee done? why, *hee hath married the Daughter of a ſtrange God.* When *Pompey* would have enſnared *Cato*, by beſtowing one of his Daughters on him, hee wiſely anſwered, *Se per mulieres capi non poſſe*, Hee would not bee enſnared by women.

Mulier eſt viſcus toxicatum quo Diabolus aucupatur. Auguſt.

Contra Mulieres malas conſulite ſultis. A Lapide, in 1 *Reg.* 11. 4. *& in Apocal.* 2. 20. And Mr. *Osburns* Advice to a Son, ch. 2. p. 34, & 70.

8 *The God whom wee ſerve, is a bountious God.*

There is no man ſhall ſerve him for nought, (what ever wicked men ſay to the contrary, *Mal.* 3. 14.) If *Ahab*, one of the wickedeſt men that ever lived, an Idolater, an Oppreſſor, a Murderer, a Perſecutor, yet if this wicked man do but humble himſelf, though it bee but hypocritically, and onely for fear of puniſhment, hee ſhall have a reward anſwerable to his ſervice; the evils threatned ſhall bee deferred, and hee ſhall have a temporary deliverance anſwerable to his temporary humiliation. Wee ſhould have thought, if ſo vile a wretch ſhould have rent his fleſh, torn off his hair, and wept rivers of tears, yet God ſhould rather have killed him, than ſpared him. But Gods thoughts are not like our thoughts; if the ſhadow can do ſo much, what will not the ſubſtance do? if God ſo far reward an unſound, what will hee not do for ſincere ſervice? Again, wee ſee here that grief is not alwaies a ſign of grace; *Ahab* rends his cloaths, but not his heart; hee puts on ſackcloath, but not amendment; hee walks ſoftly, but not ſincerely; worldly ſorrow cauſeth death. Happy is that grief which makes the ſoul holier.

V. D. *Sanderſons* Serm. *ad populum*, on 1 King. 22. 29.

Ambulabat demiſſo capite, hee went ſoftly. *i.e.* Hee did not go ſo proudly up and down as formerly, but hee went ſoftly and ſadly, poorly and meanly.

9 *Our God is a patient* God.

Hee

Hee bears long with the veſſels of wrath fitted for deſtruction; what man could have born two and twenty daies with *Ahabs* provocations? yet the Lord lets him reign two and twenty years.

See more concerning *Ahab*, in B. *Halls* Contemplations, l. 19. Contempl: 1, 2, 3. *mihi*. p. 1209, &c.

The ninth King of *Iſrael* is *Ahaziah*, *Ahabs* Son, who reigned ill two years, walking in the waies of *Jeroboam*, *Ahab*, and *Jeſabel*, and thoſe waies were as bad as bad could bee, 1 *King*. 22. 52, 53. Hee rebels againſt God, and *Moab* rebels againſt him, in his ſickneſs hee ſleights the true God, and goes to *Baal-zebub* the God of *Ekron*, for help, hee perſecutes *Elijah*, and dies, 2 *King*. 1. 1, 2, 3, 9, 15, 17.

See more in B. *Halls* Contemplations. l. 19. p. 1221.

10 *Jehoram*, *alias Joram*, a ſecond Son of *Ahab* ſucceeds his Brother *Ahaziah*, who had no children. Evil hee was, yet not ſo evil as his Father and Mother, for hee pulls down the Image of *Baal*, 2 King. 3. 1, 2, 3. Yet there is a *But and Blot* upon him, *verſ*. 3. *But hee perſiſted in the waies of Jeroboam*. Hee is wounded by the *Syrians*, and ſlain by *Jehu*, after hee had reigned twelve years, 2 *King*. 9. 24.

Obſ. 1 *Where there is but ſome goodneſs, and ſome reformation, God takes notice of it, and commends it.*

Hee takes notice, not onely of mens vices, but alſo of their virtues; if *Abijah* the Son of *Jeroboam* have but ſome good in him, it ſhall bee recorded and rewarded, 1 *King*. 14. 13. Many, like flyes, paſs over the ſound fleſh, and light upon that which is galled; or like Beetles, they flye over all the flowers in a field, and if there bee any dung in it, that they creep into: So it is with moſt, they pry into mens infirmities, but paſs by their Graces. But Chriſt did commend the Churches for what was good in them, as well as reprove them for their failings, *Rev*. 2. 3. Chriſt takes notice, not onely of the grown fruit, but of the green buds, and tender Grapes, even of the beginnings of Grace in young converts, *Cant*. 2. 13. Hypocriſie is ſullen, ſowre, and cenſorious, eſpecially to young beginners; but true Grace is meek, merciful and tender. It is our duty to acknowledge Grace, where ever wee finde it, be it in Jew or Gentile, in rich or poor, old or young. Where ever wee finde but *aliquid Chriſti*, ſome ſeeds of piety, and the fear of *the Lord*, wee ſhould love and cheriſh it. Hence Chriſt

Chriſt commends *Nathanael* (that had but ſome ſeeds of Grace) for his ſincerity, *John* 1. 47. The Centurion, though a *Gentile*, yet Chriſt commends him for his Faith, *Matth.* 8. 10. Chriſt took notice of ſuch as did improve their Talents, and calls them good and faithful, *Matth.* 25. 21, 23. And Chriſt teſtifies of *Mary*, that ſhee loved much, *Luk.* 7. 47. Sad then is the condition of thoſe that are ſo blinded with malice, that they cannot ſee the graces of God in others, without indignation; like *Cain*, that hated his Brother, becauſe hee was better than himſelf, 1 *John* 3. 12. Or like *Joſhua*, that was envious at *Eldad*, and *Medad*, for prophe-ſying in the Camp, *Numb.* 11. 29. Wee may not bear falſe witneſs againſt our neighbour, but muſt acknowledge the Grace of God in them to his praiſe. Our eye muſt not bee evil, becauſe Gods eye is good. It is the Devils work to bee the ſlanderer and accuſer of the Brethren, let him do his work himſelf, *Job* 1. 9, 10. *Rev.* 12. 10. But let us imitate our Saviour, who hath a tender care, not onely of his ſtrong rooted Oaks, and bright burning Tapers, but alſo of his weak, bruiſed Reeds, and ſmoaking Flax, though as yet it flame not, *Mat.* 12. 20. Yea, where there is but civility and common good, Chriſt takes notice of it, and commends it; when the young man came to Chriſt, (though hee had no true grace) yet it is ſaid, *Chriſt loved him*, Mark. 10. 21. Hee alſo took notice of that diſcreet anſwer of that Scribe, *Mark.* 14. 34. and ſaid to him, *Thou art not far from the Kingdome of God.* This ſhould incourage us to bee active for Chriſt, who covers our infirmities, takes notice of our ſervices, and will reward them openly.

2 *Hypocrites reform to halves.*

Jehoram ſuppreſſeth the worſhip of *Baal*, but continues the Idolatry of the golden Calves. *Herod* will reform many things, but his *Herodias* hee will not part withall. It is ſaid of *Naaman* the *Syrian*, that hee was a valiant man, *But* hee was a Leper. So, many go far, have good gifts, make great ſhews, *But* they are covetous, *But* they are diſobedient, and will not do Gods will, *Ezek.* 33. 31. Theſe *Buts* ſpoil all. They muſt have their Reſervations, their Diſpenſations, their Dalilahs, their beloved luſts, though they periſh with them.

V. *Dyke* on the *Heart. p.* 134, &c.

11 *Jehu* the Son of *Nimſhi* (for now the line of ſucceſſion is again changed) having ſlain *Joram* the Son of *Ahab*, gets up into his Throne. Hee is anointed King by a young Prophet, at *Eliſha*'s command, 1 *King.* 19. 16. and 2 *King.* 9. 6. 2 *Chron.* 22. 7. The reaſon why hee onely of all the Kings of *Iſrael* (ſince the diviſion) was anoinred with Oyl, was this, becauſe his work was hard and extraordinary, and therefore the Lord, to make him the more couragious, and confident, aſſures him, by this viſible ſign, that hee had called him, and hee would keep him in his office. Hee being an active, valiant, politick man, Commander in Chief over the Army in the City of *Ramoth Gilead*, and ſo, highly eſteemed amongſt the Captains and ſouldiers, was raiſed by God to execute his vengeance on the houſe of *Ahab*. Having ſlain *Ahaziah* King of *Judah*, 2 King. 9. 27. Hee then cuts off *Jeſabel*, 2 King. 9. 30, 33. Cauſeth the ſeventy Sons of *Ahab* to bee beheaded, 2 *King.* 10. 6. Slaies two and forty of *Ahaziah* the King of *Judahs* Brethren, 2 *King.* 10. 13, 14. And deſtroies all the Idols, Prieſts, and Worſhippers of *Baal*; down go all his Monuments, hee burns his Images, deſtroies the houſe of *Baal*, and makes it a draught-houſe, 2 *King.* 10. 25, 26, 27, 28. This was good ſervice, and ſuch as God had commanded and approved of, and therefore the Lord promiſeth him a reward for his ſervice, *viz.* that his poſterity to the fourth Generation, ſhould ſit upon his Throne, 2 *King.* 10. 30. Yet this *But* lies on him as a blot, that hee countenanced and practiſed that part of Idolatry which conſiſted in the falſe worſhip of the true God, brought in by *Jeroboam*, who ſet up the Golden Calves, 2 *King.* 10. 29. And for this God puniſheth him. 1 In his own daies, God ſmote him in all the coaſts of *Iſrael*, 2 King. 10. 32, 33. And becauſe his heart was not ſound in what he did, but hee ſought himſelf, and the ſetling of the Kingdome upon himſelf and his poſterity, and did tollerate Idolatry, therefore God threatens to puniſh him in his poſterity after his death, and to avenge the blood of *Jezreel* upon the houſe of *Jehu*, Hoſ. 1. 4.

Homines facientes ea quæ Deus præcepit & vult, tamen peccant, niſi & modo legitimo & fine faciant, i.e. Ex fide & ſtudio obediendi Deo; cauſæ enim impulſivæ & finales faciunt actionum diſcrimina. Paræus

Hee reigns eight and twenty years, and then leaves the Kingdome to his Son.

Obſ. 1 *God transfers Kingdomes from one family to another, as pleaſeth him.*

Hee takes it from *Joram*, and gives it to *Jehu* his ſervant, 2 *King.* 20. 9. Wee may not therefore fret and murmure at Gods diſpenſations, but muſt bee dumb and ſilent, ſince it is hee who is King of Kings that doth it. Hee pulls down one, and ſets up another in the Throne, and none may ſay unto him, what doſt thou? *Dan.* 2. 21. & 4. 35.

2 *The hearts of men are in the hand of God, and hee turns them as pleaſeth him.*

If hee ſet up *Jehu*, hee will give him in, the hearts of the people. It is wonderful to ſee that a Captain ſhould ſo ſuddenly, and ſo unanimouſly become King of *Iſrael.* 1 The ſouldiers, they proclaim him at the City of *Ramoth-Gilead*, 2 King. 9. 13. 2 Hee goes to *Jezreel*, and it yeelds. 3 Hee bids throw down *Jeſabel*, and the Eunuchs preſently do it, 2 *King.* 9. 32, 33. 4 Hee ſummons *Samaria*, and it ſubmits. 5 Hee calls for the heads of *Ahabs* ſeventy Sons, and they are given him; hee can but ask, and have; as it is ſaid of *Cæſar*, *Veni, vidi, vici*, hee no ſooner came, but hee overcame. Thus ſhall it bee done to thoſe whom God will honour.

3 *What ever God threatneth or promiſeth, ſhall certainly come to paſs.*

They are all *Yea*, and *Amen*, true and infallible; *Heaven and Earth ſhall fail, before one jot or tittle of Gods word ſhall fail, till all bee fulfilled*, Matth. 5. 18. God threatned vengeance on the houſe of *Ahab*, and ſee how it is fulfilled in every particular. 1 The Lord threatens, that where the doggs lickt *Naboths* blood, there they ſhould lick the blood of *Ahab*; ſee this fulfilled, 1 *King.* 22. 38. 2 That the doggs ſhould eat *Jeſabel* in the field of *Jezreel*; ſee it fulfilled, 2 *King.* 9. 35, 36. 3 That God would cut off *Ahabs* poſterity, for his Idolatry, and wee ſee *Joram*, and the ſeventy ſons of *Ahab* all cut off; whereupon *Jehu* calls on the people to conſider the truth of Gods threatnings, 2 *King.* 10. 7, 10. God hath threatned many judgements againſt diſobedient ones, *Deut.* 28. 16, &c. And there is not one of them, but firſt or laſt will light upon *the heads* of thoſe that go on ſtill in their ſins.

2 The

2 The Lord promiſed *Jehu*, that his children ſhould ſit upon his Throne to the fourth Generation, and wee ſee it punctually performed, for after him reigned his four Sons, *Jehoahaz*, *Joaſh*, *Jeroboam*, and *Zechariah*. The Kingdome continued in his family about an hundred years.

4 *Though God for a time may defer the fulfilling of his threatnings and promiſes, yet in his due time* (when men think hee hath forgot, and imagine that God is like to them, and approves of all their doings) *hee will ariſe and fulfil what ever hee hath ſaid.*

Though hee ſeldome come at our time, yet hee never fails his own, *Hab.* 2. 3. *Heb.* 10. 37. Hee lets *Ahab* reign two and twenty years, ſuffers *Jeſabel* to ſtone *Naboth*, to ſlay his Prophets, to perſecute his people; I, but ſee what havock *Jehu* makes amongſt them, and how God recompenſeth his patience with the fiercenes of his fury, and ſuffers not one word to fail that hee ſpoke againſt them by the Prophet *Elijah*.

Let us therefore ſtiſly beleeve the Word of God, and let us not faint in a time of trouble, for then our ſtrength is but ſmall, *Prov.* 24. 10. And let us not envy the proſperity of wicked men, nor fret when they ſeem to carry all before them, for they ſhall ſooh bee cut down like the graſs, and wither as the green herb, *Pſal.* 37. 1, 2.

5 *When God hath great works to do in the world, and great changes to make, hee raiſeth up Inſtruments fitted for the work, and gives them a ſpirit of activity, wiſdome and counſel to effect it.*

If God will have *Ahab*, *Jeſabel*, and *Baal* down, hee hath a *Jehu* at hand ready to perform it; God can no ſooner command, but *Jehu* executes, Hee ſhoots *Joram*, ſlaies *Ahaziah*, kills *Jeſabel*, cuts off the houſe of *Ahab*, and conquers all before him. No doubt but many curſed and miſ-called him for this great ſlaughter and change; but hee came to do Gods work, and will, and hee doth it ſtrenuouſly and ſucceſsfully, in deſpite of all oppoſition that lay in his way. So good it is to act for God in our places and callings.

6 *Idolatry is attended with war and miſery.*

Jehu walks in *Jeroboams* Idolatry, and ſee what follows, 2 *King.* 10. 31, 32, 33. *In thoſe daies the Lord began to cut Iſrael ſhort, and Hazael ſmote them in all the coaſts of Iſrael, hee burnt their Cities, killed their young men, ſlaies their chil-*

dren, and ripped up the women with childe, and then the Moabites diſtreſs them on the other ſide, 2 *King.* 1.1. and 3.5. and 13.20.

7. Obſ. *Sin beſots men that they cannot ſee the miſery which is coming on them.*

Jehu knew how Gods hand was upon *Jeroboam* and his poſterity, and *Baaſha* and his poſterity, and *Ahab* and his poſterity for their Idolatry; yea and *Jehu* himſelf was an executioner of Gods wrath upon the houſe of *Ahab* for this ſin, and yet hee lived and dyed an Idolater himſelf, and brought a curſe on his poſterity, as his predeceſſors had done on theirs. It is ſtrange that men ſhould puniſh others for illegal, exorbitant courſes, and breach of priviledges, and yet themſelves bee notoriouſly guilty of the ſame crimes.

The Devil, and the ambitious deſire of a Kingdome, had ſo blinded them, that they walked in the very ſteps of thoſe wicked Kings which they had but newly ſlain. Hence God in his juſt judgement made them executioners of his wrath one upon another. *Baaſha* ſlayes *Jeroboams* poſterity, and *Zimri* ſlayes his, &c. Thus it was amongſt the *Romans*, *Julius Cæſar* roots up *Pompey*, *Brutus* and *Caſſius*, *Julius*; and *Auguſtus* roots up them. The Senate purſued *Nero*, *Otho*, *Galba*; *Vitellius*, *Otho*; *Veſpatian Vitellius*; *Domitian*, *Titus*; *Nerva* and *Trajan*, *Domitian*. Tyrants ſeldome dye in peace.

8. Obſ. *Rulers muſt deſtroy all the Monuments of Idolatry.*

It is not ſufficient that they deſtroy *Baal*, but they muſt down with his Temples, Images, Groves, Prieſts, and all his appurtenances; ſo doth *Jehu* here, and ſo did God command, *Deut.* 12.2,3. *Yee ſhall utterly deſtroy all the places wherein the Nations ſerved their gods*, &c. Every word hath its weight, Yee ſhal deſtroy, utterly deſtroy, the places, all the places, where men ſerved Idols; you ſhall overthrow their Altars, break their Pillars, burn their Groves, hew down their Images, and aboliſh the very names of their gods. What can be more fully ſpoken? So *Num.* 33.52. They muſt deſtroy, not one, but, all their Pictures, and pull down all their high places. When one demanded why in King *Henry* the eighths dayes they pulled down the Monaſteries? It was anſwered, *That the very neſts of ſuch rooks muſt be pulled down*, that they may build there no more.

Perdendo perdetis, Deſtroying yee ſhall deſtroy, *i.e.* yee ſhall utterly deſtroy. It is an Hebraiſm.

Si nolis ciconias, tolle nidos.

Wee

Wee are to bleſs God for this here in *England*, that in our dayes hee hath not onely rooted up Idolatry, but hee hath caſt out all the rags and remnants of it; there is not a hoof, not a croſs, not a crucifix, not an Image left behinde. The greater is their ſin then, that in theſe dayes of Reformation, have not onely leaped out of the Surpleſs, but out of the Miniſtry, and out of the Church too. They have not onely caſt out the Font, but the Infant alſo. The Ceremonies are gone, and ſome are caſting the ſubſtance after them. Set forms are gone, and now they would have no prayers at all. Oh the folly and madneſs of this licentious age! Do wee thus requite the Lord, O fooliſh and unwiſe! Is this the thanks wee give him for all his Ordinances, Mercies, and great deliverances, to ſeparate from the Aſſemblies of his people, to contemn his Ordinances, the pledges of his love unto us, to vilifie his Miniſters, and hate the paths of purity and peace? The Lord hath born long with this Atheiſtical brood, but hee will not alwayes bear. The Lord will wound the head of theſe his enemies, and the hairy pates of ſuch as walk on in ſuch paths of libertiniſm and prophaneneſs.

9 *The ſervice that men do for God ſhall bee rewarded.*

If *Jehu* cut off *Ahabs* poſterity, deſtroy *Baal* and his worſhipers, and execute Gods commands, though it be but hypocritically, yet it ſhall bee rewarded with a temporal reward, anſwerable to his ſervice, his ſons ſhall ſit upon his Throne to the fourth Generation, 2 *King.* 10.30. *Ahabs* hypocritical humiliation obtained a reprival. The King of *Babylon*, though a Heathen, yet is rewarded by God for the ſervice hee doth him, *Ezek.* 29.18, 19.20. yea and thoſe wicked ones, *Mal.* 1.10. but eſpecially ſuch as ſerve him ſincerely, ſhall bee rewarded fully, *Numb.* 14.24. *Rev.* 14.13. *Hee never ſayes to the ſeed of* Jacob, *ſeek my face, in vain*, Iſa. 45.19. Wee cannot loſe, though wee ſhould loſe all by ſerving him. Not onely *For*, but *In* the very keeping of his Commandements there is great reward, *Pſal.* 19.11. All the good wee have done in ſecret, ſhall at laſt bee acknowledged and openly rewarded, even to a cup of cold water, *Matth.* 6.6. and 10.41, 42. *Pharaohs* Butler may forget the kindneſs of *Joſeph*, and the Saints themſelves may forget the good which they have done, but their God doth not, *Mal.* 3.16. *Matth.* 25.34. &c.

10 *God may reward man for the matter of their ſervice, yet puniſh them for the manner of doing it.*

Jehu was commanded to deſtroy the houſe of *Ahab*, and God commends him for it, and rewards his ſervice, for the act in it ſelf was good; yet becauſe *Jehu* did it hypocritically, and by halves, and though hee deſtroied *Ahabs* houſe, yet hee followed him in his Idolatry, and did cut off the poſterity of *Ahab* for ſelf-ends, *viz.* to ſettle the Kingdome on himſelf and his poſterity the ſurer, and did not primarily look at Gods glory therein, therefore God calls it *Murder*, and threatens to avenge the blood of *Ahab* on the houſe of *Jehu*, Hoſea 1. 4. Becauſe hee did not Gods work for God, but for himſelf, to ſettle the Crown faſter on his own head, and ſo did Gods work for baſe ſelf-ends; his great care was to ſettle the State and Kingdome, and that hee did thorowly; but when hee came to reform the Church, that hee did haltingly, and halvingly. Hee deſtroies the Prieſts and Idols of *Baal*, but not the Prieſts and Idols of *Dan* and *Bethel*; hee was not ſincere in what hee did, hee pickt and choſe his way, ſo as might beſt ſtand with his own politick intereſt; hee ſuppreſt one falſe way, and did tollerate another; and therefore the Lord puts a But upon him, 2 *King.* 10. 31. *But Jehu* took no heed to walk in the way of the Lord *with all his heart*, for hee departed not from the ſins of *Jeroboam*, who made *Iſrael* to ſin: This *But* ſpoiled all. A man may do much, go far, and ſhew much zeal for God, as *Jehu* did here, and yet bee nothing. How far an hypocrite may go, is abundantly ſhewed by others. The *Papiſts* boaſt much of their zeal, in converting the *Indians*, when they pervert them rather, and turn them from one kinde of Idolatry, to another, and under the Name of Chriſt, draw them to Antichriſt, ſlaying and maſſacring thoſe poor ſouls in a moſt inhumane, barbarous manner, ſeeking their gold, rather than their good, as appears by Hiſtory.

To make an Action morally good, three Circumſtances muſt concur. 1 The man muſt bee *Bonus*. 2 Hee muſt do *Bona*. 3 Hee muſt do them *Bene*.

V. Mr. *Strong* 31. Serm. on 2 King. 10. 31. *Dyke* on Heart, ch. 37. p. 344. Mr. *Wil. Shepheard*, of Sincerity, ch. 5.

See *Whites* Way to the Church. Digreſ. 50. p. 358.

11 *The better men are, the longer many times they live.*

Jehu was one of the beſt Kings that ever *Iſrael* had ſince the Tribes were divided, and hee reigned longer than any King of *Iſrael* before him did, and but one after him that reigned longer, and that was *Jeroboam* the ſecond, Jehu's grand-childe, who

who reigned one and forty years, when *Jehu* reigned but eight and twenty. Piety hath the promiſe of long life, *Prov.* 22. 4. And if ſuch as honour their natural Fathers, ſhall have their daies prolonged, how much more ſuch as honour their heavenly Father?

12 *Death ſpares none.*

Jehu, valiant, powerful, politick, active, ſucceſsful *Jehu* dies. No priviledge nor prerogative can preſerve men from the grave; Death is that great Leveller, which laies all in the duſt; it is the way of all fleſh, and therefore wee ſhould prepare to meet it.

See more in my Comment on Pſal. 82. 7.

12 *Jehoahaz*, the Son of *Jehu*, ſucceeds his Father, both in his ſin, and in the Throne; hee reigns ſeventeen years over *Iſrael*, and hath the uſual brand ſet on him, which his predeceſſors had, *viz.* that hee did that which was evil in the ſight of the Lord, in following the ſins of *Jeroboam*, who made *Iſrael* ſin. This kindles Gods wrath againſt him, and makes it burn like fire, inſomuch that the Lord delivered *Iſrael* into the hand of the *Syrians*, who oppreſt them very ſorely, both in their perſons and eſtates, and *made them like the duſt by threſhing*, *i. e.* very weak and contemptible (like corn which is too much threſht, which is broken and ſcattered about) leaving them but fifty horſe-men, ten Charriots, and ten thouſand foot-men, a poor Guard for a Kingdome, 2 *King.* 13. 3. 7. 22.

Queſt. *But what doth* Jehoahaz *do in this his deep diſtreſs?*

Anſw. Hee goeth to his prayers, as wicked men uſe to do, nevertill neceſſity and deep diſtreſs doth drive them. They make not prayer a duty, but a refuge; yet ſuch is the goodneſs of the Lord, that ſeeing the deep diſtreſs his people were in, and the ſad oppreſſion they lay under, hee anſwers the prayers of this wicked man, and gave *Iſrael* a Saviour, and Deliverer, ſo that they dwelt quietly and ſecurely as before.

Queſt. *But what was the ground of all this mercy?*

Anſw. Nothing but Gods free Grace; though they were moſt unworthy, yet *the Lord was gracious to them, and had compaſſion on them becauſe of his covenant*, 2 King. 13. 23.

Obſ. 1. *Thoſe that will not ſerve God, ſhall bee ſlaves to men.*

Iſrael forſakes God, and God forſakes them, and delivers them into the hand of *Hazael*, and into the hand of *Benhadad* his Son, who oppreſſed and vexed *Iſrael* all their daies, 2 *King.* 13. 2, 3.

2 *Even wicked men, when they are in deep diſtreſs, will pray.*

Idolatrous *Jehoahaz* is brought very low, and now hee praies. The Heatheniſh Mariners can pray in a tempeſt, and call on *Jonah* ſo to do, *Jonah* 1. 5, 6. A wicked *Pharaoh* in time of trouble may begg the prayer of a *Moſes*, and *Saul* of a *Samuel*. How many prophane perſons amongſt us, when they are ſick, and dying, yet will ſend again and again for thoſe Miniſters to pray for them, whom they hated in their health? *When the Devil was ſick, &c.* Wee read of four ſorts in one Pſalm that cried to the Lord in their trouble, *viz.* Travellers, ſick-men, Sea-men, Captives, *Pſal.* 107. So did *Iſrael*, Judg. 10. 10. Pſal. 78. 34.

Qui neſcit ordre, diſcat navigare, yet how many that go to Sea, inſtead of praying, curſe and ſwear?

3 *God hears the prayers of wicked men, and ſometimes anſwers them, ſo as to deliver them from temporal diſtreſſes.*

Many a time did *Iſrael* cry hypocritically to the Lord, onely in their trouble, and hee delivered them out of their diſtreſs, *Pſal.* 78. 34, to 39. So hee dealt with *Ahab*, 1 King. 21. 29. And *Rehoboam*, 2 Chron. 12. 7.

Wicked men may pray to God, as to a *Creator*, and hee may hear them, though they cannot pray to him as to a *Father*. Hee is a God of pitty and compaſſion, and the very diſtreſs and miſery of the Creature *Virtually*, though not *Vocally*, cries unto him for mercy. Hee that hears the cry of the Ravens, cannot but hear the cry of his rational and more noble Creatures. This Reaſon is given in the Text, *Verſ.* 4. *Hee ſaw the oppreſſion of Iſrael to bee great, and therefore hee heard and delivered them.*

4 *God uſually ſuffers things to come to extremity, before hee deliver.*

Iſrael is brought as low as the duſt; great, doubtleſs, was the ſlaughter, when but fifty horſe-men were left, and ten Charriots, and ten thouſand foot, what are theſe to ſave a Kingdome? God could have prevented this, but for the greater manifeſtation of his wiſdome, power and glory, hee oft deals thus with his people.

See my Comment on 2 Tim. 3. 9. p. 182.

5 *Magiſtrates are the Saviours of a people.*

God

God gave *Israel* a Saviour, *Vers.* 5. *i.e.* Hee raised up *Joash*, the Son of *Jehoahaz*, who regained the Cities which his Father had lost, 2 *King.* 13. 25. and prevailed mightily against the *Syrians*, as did *Jeroboam* his Son, 2 *King.* 14. 27. Hence Magistrates in Scripture are oft called the *Saviours and Deliverers* of a people, *Judg.* 2. 16. and 3. 9. 2 *King.* 14. 27. *Neh.* 9. 27. *Prov.* 11. 14. *Obad.* 21. There is but one common Saviour of us all, and these are subordinate Saviours under him, as *Moses*, *Gideon*, *Jeptha*, *Deborah*, *Barac*, *Joshua*, *David*, *&c.* Wee should therefore love, honour, respect them, pray for them, pay to them, and defend them whom God hath raised for our defence. In their peace, lieth our peace, wee should therefore bee tender over them.

See more in my Comment on Psal. 82. 1.

6 *Nothing works on hardened sinners.*

No judgements, nor mercies; *Israel* here is brought as low as the dust, God hears their prayers, gives them a Saviour, raiseth them out of the dust, and yet *Israel* is *Israel* still, as Idolatrous and forgetful of God as ever; and that foul *But* still lies as a blot upon them, 2 *King.* 13. 6. *But they departed not from the sins of* Jeroboam, *who made Israel sin.* *Phrygians* (they say) are amended by blows, but no beating will mend these: So true is that of *Solomon*, let a sinful *fool bee brayed never so long in the morter of affliction, yet his folly will not depart from him*, Prov. 27. 22. You may beat him to death, before you can beat his folly out of him, *Jer.* 8. 28, 29.

Phryges Plagis, Prov.

Neither do mercies win them, *Isa.* 26. 10. Unless God set in with his Spirit, nothing works kindly upon our souls, but men will bee made more obstinate by judgements, and more loose by mercies. Besides, *Elisha* living in those times (no doubt) but hee had forewarned them of the evils approaching, and yet nothing works upon them.

7 *The ground of all Gods goodness to his people is no merit of ours, but onely his own free-grace and love*, 2 King. 13. 23.

See more in my Comment on 2 Tim. 4. 8. p. 408, 409.

8 *No might nor man-hood can save a sinful people from ruine.*

King *Jehoahaz* here is said to bee *a man of Might*, and one that with abundance of courage and valour fought with the *Syrians*, yet still they prevailed against him: so that it was not want of courage, but want of conscience in him and his

people that undid them. Their Idolatry was their worſt enemy, and ſtrengthned their enemies againſt them.

13 *Jehoaſh* or *Joaſh* ſucceedeth *Jehoahaz* his father, both in his dignity and iniquity. Hee reigned ſixteen years, and hath the common *But* and brand put upon him that his Predeceſſors had, 2 *King.*13.10, 11,12,13. Hee obtained three great Victories againſt the *Syrians*, of which *Eliſha* fore-told him, 2 *King.*13.17,18,19. and reſcued many of the Cities of *Iſrael* from them, and thereupon is called their *Saviour and Deliverer*, 2 King.13.5,25. Hee alſo prevailed againſt *Amaziah* King of *Judah*, and pillaged the Temple of *Jeruſalem*, with the Kings houſe, 2 *King.*14.13. and which makes moſt for his praiſe, though hee were a King, yet hee goes to viſit the ſick Prophet *Eliſha*, weeps over him, and calls him, *My Father, my Father, the Chariot of Iſrael, and the horſemen thereof.* Such tender affection and reverence did this wicked King bear to this man of God, whom hee acknowledged to bee the Walls and Bulworks, the Ammunition and defence both of Church and State, who by his praying and preaching, did more for the defence and ſafety of *Iſrael*, than all their Armies could do.

Hee ſends not a ſervant with a How do you? but hee waits upon the poor Prophet in perſon, &c. *V.* Mr. *Sam. Ainſworth* his Sermon at Mr. *Perns* Funeral, p. 1,2,3.

1 Obſ. *It is dangerous following our fore-fathers in ſin.*

Jehoaſh doth ſo, and is puniſhed for his pains. People are ſo beſotted with the example of their Parents and Anceſtors, eſpecially if Idolaters, that they will after them what ever come of them, 2 *King.*17. *ult.* which made the Lord to adde that commination to the end of the ſecond Commandement, (which hee doth to no other Commandement) againſt thoſe children which ſhould walk in the ſteps of their Idolatrous fore-fathers, and often forbids that ſin, as fore-ſeeing our proneneſs to it, *Ezek.* 20. 18,19,20. *Pſal.*78.8. *Zach.*7.4. and bids us to the Law, and not to Example, *Iſa.*8.20. If *Joaſh* would have followed his Predeceſſors, hee ſhould have ſet before him the example of *Abraham*, *Iſaac*, and *Jacob*, and not of *Jeroboam* an Idolater that had miſ-led ſo many into ſin and miſery. Wee may follow our fore-fathers ſo far as *they followed* Chriſt, and no further. But ſuch is the bewitching power of Superſtition, that when once it hath got poſ-

A me & a vobis recedant qui dicunt, nolumus eſſe meliores quam patres noſtri, Bern. Ep. 93.

Optimum eſt majorum veſtigia ſequi, ſi recte præceſſerunt. Caco.

ſeſſion

ſeſſion and rooting in mens hearts, it is ſeldome ever rooted up again, but runs from generation to generation, till all bee cut off. Idolatry hath ſo many fleſh-pleaſing, pompous Rites and Ceremonies, ſuch ſeeming ſanctity and devotions, ſuch ſplendor of Temples, Images, Organs, and other allurements as are very taking with carnal men; beſides the fat Biſhopricks, Denaries, Cardinal-ſhips and Kingdomes with which they intice many from Chriſt. This was that which made all theſe Kings of *Iſrael* keep up the worſhip of the Calves, that they might keep the people from going from them to *Jeruſalem*.

2 Obſ. *Men may conquer others, and yet not conquer themſelves.*

Joaſh here beats the *Syrians* three times, recovers many Cities from them, takes the King of *Judah* priſoner, and yet himſelf is a priſoner to ſin; hee pillageth *Jeruſalem*, and the Devil pillageth him. Hee is called the Saviour of *Iſrael*, and yet himſelf was not ſaved from his iniquity; for hee lived and dyed an Idolater. So true is that of *Solomon*, Prov. 16.32. *Hee that can rule his own ſpirit, is better than hee that taketh a City.* *Alexander* that could conquer others, yet Wine and Women conquered him.

Fortior eſt qui ſe, quam qui fortiſſima vincit Mœnia. Lucan.

3 *There is none ſo wicked, but there is ſome good in them.*

Joaſh here a wicked King, yet viſits the Prophet in his ſickneſs, ſympathizeth with him, and weeps over him in his affliction, conſidering the great loſs that the Church and State would receive by his death; hee gives him honourable Titles, ſavouring of much reſpect to him. How would ſome Atheiſtical Sectaries amongſt us have railed at this King for calling the good Prophet *Father*, and ſtiling him, *The Chariot of Iſrael*, i. e. The Shield and Buckler, the beſt defence that *Iſrael* had. Thoſe Sots and Satans, whom the Devil hath blinded, and ſtrongly deluded, are not worthy of an Anſwer [yet if any would ſee them anſwered, let them peruſe my Comment on 2 *Tim.* 3.17. p. 296.] Wiſdome is juſtified of her own children; and though this ungrateful world vilifie Gods Miniſters whilſt living, yet when they are dead, they are ready to adore them.

See Mr. *Obad. Sedgwicks* Ser. on 2 King. 2.12. preached 1654.

Cum iſtius farinæ hominibus non eſt operoſe diſputandum, nam neque id merentur illorum dogmata quæ difficultatem ullam continent, neque illis reddes magis convictos, ſed potius arrogantiores, &c. Hornbeek *ſumma Controverſ. lib. 6 p. 386.* *Virtutem incolumem odimus, ſublatam ex oculis colimus invidi.* Horat.

4 *There is no loſs in ſhewing kindneſs to the Prophets of God.*

The King comes to viſit the Prophet in his ſickneſs, and the Prophet by way of gratitude aſſures the King of a threefold victory, which hee ſhould have againſt the *Syrians*, 2 *King.* 13. 25 &c. The Lord takes the kindneſs which wee ſhew to his Prophets, as done to himſelf. Hee that honours them, honours him whoſe Embaſſadors they are. *Ebedmelech*, that ſhewed kindneſs to *Jeremy*, hath his life given him for a prey, *Jer.* 39. 17, 18. *Hee that receives a Prophet, in the name of a Prophet*, and ſhews kindneſs to him upon that account, becauſe hee is a Miniſter of Chriſt, *ſhall have a Prophets reward*, Mat. 10. 41. *i. e.* Hee ſhall have an eminent reward, fit for ſuch a one as hath promoted Gods ſervice in a high degree. *Gaius* loſt nothing by ſuch gueſts as *John*, nor the *Shunamite* or *Sareptan* Widow by entertaining Prophets; of ſuch Chriſt ſeems to ſay, as *Paul* did of *Oneſimus*, if hee owe thee ought, put it on mine account, I will repay it.

5 *Hee died.*

The moſt potent, puiſſant, ſucceſsful Conquerors of the world, are conquered by death. As I have ſhewed before.

14 *Jeroboam* the ſecond ſucceeds his Father *Joaſh*, and reigns one and forty years; not one of his rank reigned ſo long; hee was one of the moſt proſperous, ſucceſsful, and victorious of all the Kings of *Iſrael*, ſince the diviſion of the ten Tribes. Hee recovered the antient borders of *Iſrael* from the *Syrians*, and made them tributary to himſelf. The ground of all this goodneſs is given, 2 *King.* 14. 23, 25, 26, 27, 28. *The Lord ſaw the affliction of Iſrael, that it was very bitter, for there was none ſhut up or left, nor any helper left, therefore the Lord out of his wonted mercy raiſed up* Jeroboam *to bee a Saviour to them*; Yet hee is ſtigmatized with the old brand that his predeceſſor had before him, *viz.* That this New *Jeroboam* was a chip of the old block, for *hee did that which was evil in the ſight of the Lord, and departed not from all the ſins of old* Jeroboam, *the Son of Nebat, who made Iſrael ſin*, 2 King. 14. 24.

And that which aggravates his ſin is this, 1 That hee ſinned againſt great *Light*, for in his daies preached *Jonah*, *Amos*, *Hoſea*, three very famous Prophets. 2 Againſt great

Love

Love, for the Lord ſent *Jonah* to propheſie of victory, and good ſucceſs unto him, 2 *King*. 14. 25. But ſince hee profited not by this Prophets Miniſtery, the Lord ſends him to *Niniveh* the chief City of the great Empire of the *Aſſyrians*.

Obſ. 1 *When a Nation is in its moſt proſperous and flouriſhing condition, it may bee neareſt ruine.*

Iſrael never flouriſht (ſince the diviſion of the ten Tribes) under any King, as it did under this: *Joaſh* and *Jehoahaz* had done valiantly before, but *Jeroboam* excells them all. Under him the Kingdome flouriſht in riches, honours, victories, and great ſucceſs. But after this its honour and power ſtill decaied, till it was totally ruined. It was in this Kings reign, that *Hoſea* fore-told the deſtruction of *Samaria*, Hoſ. 1. 1. And *Amos* fore-told the ruine of *Jeroboam* and his houſe, *Amos* 1. 2. and 7. 8, 9, 10, 11. Idolatrous Kingdomes cannot ſtand long; *Babylon* may think to ſit as a Queen, but ſorrows ſhall at laſt ſurprize her, and no worldly pomp or power ſhall bee able to keep off Gods judgements from her, *Rev.* 18. 7, 8. All Kingdomes have their riſe and ruine, and when they bee at the height, then they decreaſe and moulder away, as wee ſee in the *Aſſyrian*, *Babylonian*, and *Perſian* Monarchies; what vaſt Dominions had they? yet all are vaniſht and come to nothing.

This ſhould keep us humble in the midſt of all creature-comforts. *Pigeons*, when they fare beſt, are moſt fearful. In the higheſt proſperity remember that a change will come. Hence it is, that when ever the Lord gave *Iſrael* a mercy, hee preſently adds a caution, that they forget not him the giver of it, *Deut.* 4. 1, 2, 6, 9. & 8. 11, 12, 13, 14. Hee hath made a good progreſs in the School of Chriſt, who hath learnt to uſe proſperity as well as adverſity aright. *Paul* had learnt both theſe leſſons, hee could bee abaſed, and hee could abound, *Phil.* 4. 12.

Magni pectoris eſt inter ſecunda moderatio. Sen. *Magnæ felicitatis eſt a felicitate non vinci.* Clemangiis.

Object. *Wee have arms and ammunition, and therefore wee need not fear.*

Anſw. The Lord takes off that, *Hoſ.* 1. 4, 5. Yet a little while, and I will cauſe the Kingdome of *Iſrael* to ceaſe, *i. e.* I will put an end to that Kingdome, and utterly deſtroy it. But how doth that appear? Why, *I will break the bow of Iſrael.* *The bow is here* put for all war-like Inſtruments, q. d. I will

deſtroy their ammunition, and bring all the ſtrength of their war-like power to nought.

2 *That God can make uſe of wicked Inſtruments for the ſaving of his people.*

Jeroboam here a wicked man, yet becomes a Saviour to *Iſrael*; though hee intended ſelf, yet God makes him a deliverer of his people. If God will help his Church, hee cannot want Inſtruments; *The very Earth ſhall help the Woman*, Rev. 12. 16. *i. e.* Wicked men, who are as vile as the Earth, ſhall yet bee aſſiſtant to the Church of God.

3 *When a people have the beſt Preaching, they may bee neareſt ruine.*

Iſrael now had three extraordinary Prophets ſent unto them, *viz. Jonah*, *Amos*, *Hoſea*, three eminently holy, bold men, that ſpared not to tell them of their ſins, as appears by their Prophecies; yet Prince and people contemning their warnings, and perſiſting in their ſins, about thirty years after they were rooted up, and lead into captivity by the proud *Aſſyrian*; So it was with *Jeruſalem*, it had the beſt Preachers not long before its ruine. There was Chriſt and his Apoſtles, but they contemning the Goſpel, crucifying the Lord of glory, ſtoning his Prophets, and abuſing his meſſengers; about forty years after it was ſackt by *Titus* and *Veſpatian*, and laid in the duſt.

See *Joſephus* his Hiſtory. l. 7. c. 18.

London was never ſo richly ſtored with pious, painful, learned Miniſters of the Goſpel, nor the Nation ſo richly furniſht with able and induſtrious Preachers, as at this day. But if City and Country go on to ſleight and viliſie the faithful Miniſters of Chriſt, as they have done of late; and inſtead of the power of Religion, reſt content with a formal, hypocritical profeſſion of it; a man that is no Prophet, nor Prophets Son, may eaſily fore-ſee judgement approaching. When the Sun ſhines hot reſt, harveſt is at hand. The glorious ſun-ſhine of the Goſpel, ripens men apace, either for Heaven, or Hell. God will not bear ſo long with ſinners now, as hee did in times of Ignorance, *Act.* 17. 30.

4 *When Gods Meſſengers are not prized, hee removes them.*

If *Iſrael* regard not *Jonah*'s Miniſtery, God will ſend him from them to *Nineveh*, that populous City. When people are *dead under* lively Oracles, and barren under fruitful means, God will either remove that people from the Miniſtery, or the

the Ministery from them. Hee will not alwaies plow the Rocks, and sow the Sands, nor take pains with a people that shall bring forth nothing but briars and thorns; when a people bee rebellious, God either takes away his Prophets, or makes them dumb, *Ezek.* 3. 26.

Many blame Ministers in our daies for removing from place to place, and if they do it without just cause, so do I. But people must know, that there are many just causes of a Ministers removal from one place to another; some of which I shall set down,

As,
1 In case of Persecution.
2 In case of Corporal Weakness and Sickness.
3 Upon Improvement of Gifts.
4 When the Maintenance is Incompetent.

1 In case of Persecution, especially if it bee personal, and the Minister bee specially aimed at; then our Saviour tells us, that being persecuted in one City, they may fly to another, and reserve themselves for better times. This is granted by all sober men, and therefore I shall refer the Reader to the Margin for fuller satisfaction. Thus, when a Minister desires to spend himself for the good of a people, but they cannot endure sound Doctrine, 2 *Tim.* 4. 3. But lay snares for their Minister, and make a man an offender for a word, *Isa.* 29. 21. And think him too hot, too plain, too precise, and shall unanimously (for the opposition of one or two malicious wretches, should settle us rather) desire us to depart out of their coasts, then the case is clear, and wee may shake off the dust of our feet against such wilful contemners of the Gospel, *Mat.* 10. 14. Though a peoples present barrenness under his Ministery bee no just cause of his removal, yet when a people shall set themselves maliciously against a mans Ministery, it varies the case. God removed *Lot* from the *Sodomites*, when from day to day they vexed his righteous soul with their malicious wickedness.

V. Aug. Ep. 180. *Aquinas* 2. 2æ. *Q.* 185. *art.* 5. Pet. Martyr. D. *Geo. Abbot, in Thesib. cap.* 5. *de fuga in persecutione & peste. p.* 169. *Et præ aliis Bowles Pastor Evangelia. lib.* 3. *cap.* 8. *p.* 204.

2 *In case of Sickness.* Some constitutions will not away with some Climats; a Minister may love a people, and they him,

Non mutat fidem, qui non mutat ministerium, i. e. qui non avaritiæ causa, aut dominationis, aut propriæ voluntatis, vel delectationis suæ migrat de civitate ad civitatem; sed causa necessitatis & utilitatis mutat. Pelag. Epis

and

and yet for want of health and ſtrength to go thorow with the work of his Miniſtery, hee may lawfully change places with one of a ſtronger conſtitution. The like may bee ſaid for thoſe who preach to a great Congregation, but by reaſon of weakneſs, their voice is ſo low, that half the people cannot hear them; in this caſe they may remove to a leſſer Congregation, where they may bee better heard.

3 *Upon Improvement of Abilities.* A young man begins to exerciſe his gifts in ſome obſcure Chapel, or little place; but by ſtudy and exerciſe his parts are improved, and hee fitted for ſome more eminent and publick place. In this caſe alſo a man may lawfully, and without offence remove. The Apoſtle would have him that uſed *the office of a Deacon well, promoted to the Miniſtery*, 1 Tim. 3. 13. A diligent man ſtaies not long in a low place. Wee ſee it is thus in all callings, upon Improvement of Abilities. The Barreſter is made a Reader, the Reader a Serjeant, the Serjeant a Judge, the Judge a chief Juſtice, &c. And why will not men allow of that in the Miniſtery which is approved of in all other profeſſions?

It is a very ſafe way to have young mens gifts and lives tried and exerciſed in leſſer Congregations at firſt, and being found faithful in a little, then to make them Rulers over greater Congregations. It is a temptation to put a green head into a great place, when hee hath neither grace, gifts, nor gravity fit for the place. It either puffs them up, or makes them idle (if the means bee great) or elſe they are diſcouraged, and ſink under the burden, being unable to grapple with the oppoſitions and contradictions of ſinners, which are incident to ſuch great places. They had need to bee ſolid, ſeaſoned, ſubſtantial peeces, that have the weight of the building lying on them.

4 *When the Maintenance is Incompetent.* If a man have a great family to maintain, but the means is ſo ſmall, that hee cannot maintain his family, nor go thorow the works of his Miniſtery, with that comfort and credit as becomes a Miniſter of the Goſpel; in ſuch a caſe alſo it is lawful to remove. Wee ſee it is ſo in all callings; if a man cannot live in one Town, hee may lawfully remove to another. God would have the Miniſters of the Goſpel not to beg, but to live comfortably in their Miniſtery; and to bee maintained not like Swine-heards,

V. Sal Terræ. cap. 9.

but

but like the Ambaſſadors of Chriſt, with a competent, fixed, honourable maintenance. The Levites that had their Tythes taken from them, left their ſtations without blame, *Neh.* 13.10.

5 Whereas many think that a Miniſter can remove at his pleaſure from place to place, and get what place ſoever pleaſeth him, they are much deceived; for God hath decreed, and fore-appointed Miniſters to their places before they are born. Hee hath decreed how long ſuch a Miniſter ſhall abide in ſuch a place, and how long in ſuch a place, *Act.*17.26. and though wee are loath to remove, yet when providence calls, bee the means more or leſs, it matters not, wee muſt obey, *Gen.*12.1.4. *Act.*7.3.5. And if a Sparrow cannot fall to the ground, nor a hair from our heads, without a providence, much leſs can a Miniſter remove from one Congregation to another without a providence; ſo that the quarrelling Quakers, with the reſt of that rout, who rail at us when wee juſtly remove from place to place, do not ſo much revile us, as the Lord, who is the diſpoſer of us; he is the Potter, and we are the clay, hee may raiſe us, or ruine us, plant us, or tranſplant us, as hee ſees good, and none may ſay unto him, What doſt thou? It is not wee, but the Holy Ghoſt that ſets us over our flocks, *Act.*20.28.

Queſt. *But why doth the Lord remove men from place to place, as hee did the Apoſtles ſometimes, why doth hee not fixe them to one place?*

Anſw. The Lord is a free agent, and is not bound to give us a reaſon of his doings, it may ſatisfie us that it is his good pleaſure to have it ſo, *Pſal.*39.9. *Matth.*11.25,26.

2 If nothing will ſatisfie you without a Reaſon, reaſons enow may bee given.

1 Sometimes people hate and perſecute their Miniſters, and look upon them as a burden, not a bleſſing; it is fit ſuch ſhould bee [illegible], and made to know the worth of the mercy, by the want of it.

2 Sometimes people are barren under the means of grace, and do not value the Goſpel according to its worth, it is juſt with God to remove it to thoſe who will prize it better. When the *Jews* contemned the Goſpel, the Apoſtle left them and went to the *Gentiles*, Act.13.46. The Kingdome of God

ſhall bee taken from ſuch, and bee given to thoſe that will bring forth the fruit of it.

3 As for the Apoſtles, there was great reaſon why they were not fixed to one place:

1 Becauſe the Church was then in planting, but not planted.

2 They were to ſpread the Goſpel over the world, and therefore were not confined to any fixed charge.

Caution. Yet to prevent ſcandal, theſe *Cautions* would bee remembred.

1 Becauſe many are apt to cavil and cry, Miniſters are *covetous*, and remove without a cauſe; let none remove raſhly, ambitiouſly, ſelf-ſeekingly, but judiciouſly, and piouſly, for the profit and edification of the Church; and the better to ſtop the mouthes of adverſaries, it were well if in ſuch caſes men would not bee their own judges, but refer the hearing of the caſe, with all its circumſtances, to the Presbytery, or for want of that, to ſome neighbour Miniſters, who are able to judge and determine the caſe.

2 They muſt do what in them lyes to provide an able ſucceſſour for the place they leave, that the Church bee not unprovided of a faithful Paſtor.

See my Comment on 2 Tim. 4. 12.

3 If after all this, any ſhall bee found to make it their trade to remove from place to place, ſolely to get more means, and ſhall refuſe to refer their cauſe to the hearing and determination of ſober, pious, judicious Miniſters, let them bear their ſhame for mee, I ſhall never plead for ſuch.

By all that hath been ſaid, wee may ſee,

1 That ſome offend in the *Defect*, whilſt they hold it unlawful for a man upon any occaſion to remove, whereas Chriſt who is the Lord of the harveſt, hath not onely power to call Miniſters, but alſo to transfer them from one Church to another; and therefore it is not in the power of [illegible] man abſolutely to indent with any people to ſtay ſo l[illegible] or ſo long with them.

See more *Calvin* Epiſt. 209. *Chemnit.* loc. com. P. 3. p. 322 Heming *de Paſtore*, p. 211. *& pra aliis* Bowls *Paſtor. Evangelic. lib. 3 cap. 7.*

2 Others offend in the *Exceſs*, when upon every light occaſion, without any urgent neceſſity, or benefit to the Church, they forſake their proper charge, and chaffer for Pariſhes as Horſe-courſers do for horſes; or as *Seneca* ſaith of ſick men, *Mutationibus ſanantur pro remediis*, they think to cure their ſick

ſouls

ſouls with changing of their ſeats, as the dropſie man thinks to cure his dropſie with change of drinks.

15 *Zachariah ſon to Jeroboam*, ſucceeds him, both in the Throne, and in his ſin, and hath therefore the common brand ſet upon him, *viz.* That *hee did that which was evil in the ſight of the Lord, as his Fore-Fathers had done.* Hee was ſo far from repenting of the wickedneſs of his fore-fathers, *Jehu*, *Jehoahaz*, *Joaſh*, and *Jeroboam*, that hee juſtified them in their abominations, by walking in their ſinful paths. This his obſtinacy ſo incenſed the Lord againſt him, that when hee had reigned but ſix months, hee cut him off by *Shallum*, who killed him openly; ſo wicked was hee, and ſo ill-beloved, that the people let him bee ſlain before them, they did not oppoſe, but rather approve of what was done, 2 *King.* 15. 8, 9, 10. This was the time of the Kingdome of *Iſraels* wane, things grew worſe and worſe with them, one judgement following in the neck of another, till they were quite deſtroyed; and one wicked King riſing up as Gods executioner to do juſtice upon another, till all was over-thrown.

Obſ. 1 *God faithfully performs what ever hee promiſeth.*

God promiſeth *Jehu*, that his ſeed ſhould ſit upon his Throne, to the fourth Generation, and ſee it here punctually performed; and if hee thus faithfully keep promiſe with his enemies, who daily provoke him by their ingratitude and Idolatry, what will hee not do for his people, who ſerve him ſincerely? Hée that thus keeps touch with his enemies, will never fail his friends. Though for a time hee may hide himſelf, to try and exerciſe their graces, yet not one tittle of all that hee hath promiſed, ſhall fail.

2 *God is faithful in fulfilling his Threatnings, though it bee long firſt.*

The Lord threatned to avenge the blood of *Jezreel* upon the houſe of *Jehu*, *Hoſ.* 1. 4. and now about one hundred years after, *Zachariah* the laſt of *Jehu*'s race, is ſlain. Though God defer long, yet hee comes at laſt; though his mill grinde ſlow, yet it is alwaies ſure.

3 *Still ſee how wicked Parents bring a curſe upon their children.*

Jehu's ſin helps to cut off his Son Zachariah ſuddenly, for he *reigned but ſix months.*

16 Shal-

arta, ma-ent Reg-

16 *Shallum*, a man of a new ſtock, having ſlain *Zachariah*, reigns in his ſtead one month; ſo quickly doth the hand of juſtice finde out bloody Uſurpers, and retaliate their ſins; for as hee ſlew *Zachariah*, ſo *Menahem* ſlaies him. As men mete to others, ſo uſually God meres to them again, *Mat.* 7. 2.

17 *Menahem* ſlaies *Shallum*, and reigns ten years in his ſtead. 1 Hee was an *obſtinate Idolater*, for hee walkt in the Idolatrous ſteps of his predeceſſors, whom God had puniſht before him, and his own hands had been the executioner of Gods wrath upon one of them, 2 *King.* 15. 18.

2 Hee was *cruel to all that ſubmitted not to him.* Hee came to *Tiphſah*, a City ſituate in the way to *Tirzah*, demands admittance, which being denied to him, an Uſurper, in his wrath hee puts all to the ſword, without diſtinction of old or young, male or female, and which adds to his cruelty, hee ript up the women with childe, 2 *King.* 15. 16. Now if *Menahem* do thus to thoſe that withſtand and oppoſe him, a Tyrant, what ſhall bee done to *Menahem*, who oppoſed God, and ſeduced his people from him to Idols?

Queſt. *But why did the people oppoſe* Menahem?

Anſw. They knew him to bee a Tyrant, and bloody Uſurper, and came to the Kingdome by murder, and therefore the people are not to bee blamed for ſhutting their gates againſt him, till they had better ſatisfaction about his title to the Crown; and if *Menahem* had been an ingenuous, valiant ſpirit indeed, hee would have loved them the better for their fidelity and conſtancy, ſuppoſing they would have been as faithful to him when hee had been ſetled amongſt them; but men that are void of prudence, piety, and true valour, are ſatisfied with nothing but blood. None ſo cruel as the cowardly Tyrant, when hee conquers.

3 Hee was *Tyrannical*; Hee exacted by force no leſs than a thouſand talents of ſilver, which was, three hundred ſeventy and five thouſand pounds, to give to *Pull*, the King of *Aſſyria*, that ſo hee might ſettle the Kingdome faſter on himſelf. Hee came to the Crown by Treaſon, Murder, and Uſurpation, and having a guilty conſcience, hee feared leſt ſome might riſe up *againſt him*, as hee had done againſt others, and therefore hee

labours

labours by might and main to secure the Kingdome to himself. Usurpers fear shadows many times, *Judg.* 9. 36. They fear, where there is no cause of fear.

This *Menahem* (saith *Josephus*) was a Captain, and great Commander in King *Zachariah*'s army, hee hearing that *Shallum* had slain his Master, came with the army, and destroies *Shallum*; as *Omri* destroyed *Zimri*, and succeeded him in the Throne.

Obs. 1 *Tyrants and Traitors seldome live to bee old.*

In the space of one year there are four Kings of *Israel* succeeding one another, *viz.* *Jeroboam*, *Zachariah*, *Shallum* and *Menahem*. *Abimelech*, an usurping Tyrant, reigns but three years, and then is killed by a woman, *Judg.* 9. 22, 53. The Popes of *Rome*, how quickly were many of them cut off? Some reigned not a year, others not a quarter, others a month, others a week, and some but a few daies. How many Popes did Queen *Elizabeth* out-live, though they curst her with Bell, Book, and Candle? So true is that of *Solomon*, Prov. 28. 2. *For the transgressions of a Land, many are the Princes thereof.* 1 There are many striving at the same time one against another for the Crown. Or, 2 There are many in a short time succeeding one another; such sudden changes are hurtful both to Prince and people, and are apt to raise tumults and insurrections, because a people are unacquainted with the men, and their manners. When people do wickedly, both they and their Kings do perish, 1 *Sam.* 12. 25.

V. *Mendoza, in* 1 *Reg.* 4. 22. *Sect.* 16. *p.* 262.

Brevia sint necesse est, cum nec Deo nitantur, nec jure gerantur, nec benevolentia teneantur. Wolphius.

2 *Tyrants have more care of themselves, than of the people.*

Good Rulers are men of publick spirits, they serve not themselves, but their Generation, *Act.* 13. 36.

But tyrannical *Menahems* tax and pole, fleece and flay, not for their peoples good, but to settle the Kingdome on themselves.

3. *God wants not Rods to punish a perverse people.*

When the *Syrians* have done with *Israel*, now hee raiseth up the *Assyrians*, who distressed them more than the former; till they were totally ruined, 2 *King.* 17. 6. When lesser Rods do not mend a people, then come greater; yea rather than fail, one wicked man shall bee executioner to another.

nother, as wee ſee in theſe wicked Kings.

4 *See here how miſery ſtill attends Idolatry at the heels.*

Menahem walkt in the Idolatrous waies of *Jeroboam*, and the King of *Aſſyria* preſently falls on him. So 1 *Chron.* 5. 25, 26.

5 *Idolaters are barbarous, bloody men.*

Who ever ſaw an Idolater that was not cruel? Idolatrous *Menahem*, what cruelty doth hee exerciſe on all ſorts and ſexes? Hee kills his King, and now murders the people. Tyrants are like dropſie-men, the more blood they drink, the more thirſty they are. The cruelty of Papiſts is notoriouſly known to the world. Ask *England*, *Scotland*, *Ireland*, *France*, *Germany*, *Savoy*, *Poland*, and all Proteſtant Nations, and they will tell you of many thouſands that have been moſt inhumanly ſlain by that man of ſin. No leſs than thirty thouſand Proteſtants were ſlain at the Pariſian Maſſacre, 1572. in a months ſpace. Go to the *Indians*, and they will tell you ſad ſtories of the butchery and barbarous murders committed by the Papiſts there.

See Mr. *Whites* Way to the Church. Digreſ. 50. p. 358. and Mr. *Clerks* Martyrology.

6 *Idolaters uſually are great oppreſſors.*

They impoſe heavy burdens upon their people; ſo did *Menahem* here, and ſo did *Solomon* before him, when hee fell to Idolatry, and *Rehoboam* his Son adds to their burdens, 1 *King.* 12. 4, 11. It is juſt with God, when men will not ſerve him with gladneſs of heart, in the abundance of all things, and ſubmit to his eaſie yoak, then to put an Iron yoak of oppreſſion upon them, that they may know the difference between his ſervice, and the ſervice of Idols, *Deut.* 28. 47, 48. 2 *Chron.* 12. 8. *Hoſ.* 5. 11. Such as can ſo eaſily part with ſpirituals, ſhall loſe their temporals. Thoſe that will not have grace, ſhall not have riches long.

18 *Pekahiah* ſucceeds his Father, and therein is more happy than his Father, who gained the Kingdome by murder. Hee reigned two years, and did evil in the ſight of the Lord, as his predeceſſors had done before him; and therefore hee hath the common brand ſet upon him, 2 *King.* 15. 22, 23, 24, 25. *Pekah* the ſon of *Remaliah*, a Captain of his own, conſpires againſt him, and ſlaies him in his Royal Palace at *Samaria*. *Argob* and *Arieh*, with fifty of the Gileadites, are

thought to bee *Pekah's* partners, who aided him in the murder of their ſoveraign. Others conceive they were on the Kings ſide, and ſlain with him. But the firſt opinion is conceived to bee moſt genuine.

Obſ. 1 *God many times viſits the ſins of the Fathers upon the children*, eſpecially when they walk in their ſteps.

Menahem killed his King, and now God raiſeth up one to kill his Son. Thus wicked men that get riches and Kingdomes for their children by indirect means, get a curſe for them, and bring them into many ſtraights and miſeries, which otherwiſe they might have avoided.

2 *If God bee againſt us, no place can ſecure us:*

Let *Pekahiah* get into *Samaria*, the City Royal, and bee guarded in his Palace there, yet God hath a *Pekah* that ſhall finde him out, and ſlay him in his own Palace, for his ſin, and the ſins of his bloody Father.

3 If wee take the fifty *Gileadites* for the Kings friends and aſſiſtants, then obſerve; *That ſuch as ſide with great men in their ſins, muſt look to ſuffer with them.*

No doubt but theſe *Gileadites* gloried, that they were admitted to bee Courtiers, and Aſſiſtant to the King; but as it proved, they had better have been Carters, for then they had not periſht, as they did. It is dangerous living in Princes Courts; they live ſafely, who live privately; eſpecially it is dangerous to have communion and fellowſhip with the wicked. Good *Jehoſaphat* joyning with wicked *Ahab* againſt the *Syrians*, had like to have loſt his life into the bargain. The *Geeſe* in the Fable that joyned with the Cranes in preying upon the fields, were killed for company.

Procul a Jove, procul a fulmine.

19 *Pekah* having killed *Pekahiah*, reigns twenty years in his ſtead; Hee alſo did evil in the ſight of the Lord, and hath the common brand, 2 *King.* 15. 27, 28. Hee was born of obſcure Parents, his Father *Remaliah* was a private perſon, and therefore by way of contempt hee is called *Remaliah's Son, and the tail of a fire-brand*, Iſa. 7. 4. and 8. 6. Hee is puniſht for his obſtinacy and Idolatry.

1 *With the loſs of a great part of his Kingdome*; All the people of the Land of *Naphtali* were lead into captivity by *Tiglath-Pileſer* King of *Aſſyria*, 2 King. 15. 29. Two Tribes and

and a half beyond *Jordan*, with *Napthali* and *Zebulun* on this ſide *Jordan*, were now carried all away, and this was the beginning of *Iſraels* ſorrow.

2 *With the loſs of his life.* *Hoſhea* conſpired againſt him, and ſlew him, *Verſ.* 30. Tyrants oft come to violent ends, and thoſe that ſlay their Soveraigns, ſhall have ſome that will ſlay them. If *Pekah kill Pekahiah, Hoſhea ſhall kill him.* As hee came to the Kingdome by murder, ſo by murder hee loſeth it.

Obſ. 1 *Idolatry from firſt to laſt is ſtill attended with miſery.*

Pekah perſiſts in the Idolatrous ſteps of his predeceſſors, and now ſee how many Cities and Regions are loſt, 2 *King.* 15. 29. *Ijon* and *Abel-beth-maachah*, and *Janoah*, and *Kedeſh*, and *Hazor*, and *Gilead*, and *Galilee*, and all the Land of *Napthali*; ſo that upon the point, five Tribes of *Iſrael* were loſt. This was the firſt captivity of *Iſrael.*

2 *The troublers of Gods people many times are men of ſordid and obſcure Originals.*

Pekah here *Remaliahs* Son, and the tail end of a brand, which retains not fire long, but after a little ſmoaking vaniſheth, it is hee that moleſts *Judah* the people of God, *Iſa.* 7 4, 5, 6. It was *Alexander*, a Smith, not a Gold-Smith, or a Silver-Smith, but a Copper-Smith, that moleſted *Paul*, 2 Tim. 4. 14. *David* complains that the abjects and dreggs of men gathered themſelves againſt him, *Pſal.* 35. 15, 16. and *Job* complains of ſuch, *Job* 19. 18. and 30. 1.

20 *Hoſhea* the laſt King of *Iſrael*, having ſlain *Pekah*, reigns nine years in his ſtead; and though hee were the laſt of all the Kings of *Iſrael*, yet hee alſo is branded for one that did evil in the ſight of the Lord, though hee was not altogether ſo bad as the other Kings of *Iſrael* that were before him, 2 *King.* 17. 1, 2. Where there is any goodneſs, God takes notice of it, and commends it, as I have ſhewed before. This will appear, 1 In that hee did not worſhip *Baal*, nor ſerve the Hoſt of Heaven, as ſome of his predeceſſors had done before him. Hee abandoned the groſſer Idolatry of many of his Predeceſſors, and ſecondly, Hee ſuffered ſuch of his ſubjects as would, to go up to worſhip in the Temple of Jeruſalem, which the former

Kings

Kings of *Iſrael* would not permit, but laid ſnares for them, *Hoſ.* 5. 1. But when *Hezekiah* proclaimed a Paſſeover, many of the ten Tribes went up to keep it in *Jeruſalem*, 2 Chron. 30. 11.

Yet ſee how judgement ſtill attends upon Idolatry, Murder and Treachery.

1 Gods hand lies heavy upon King *Hoſhea* himſelf, hee is ſubdued and made tributary to *Salmaneſer* King of *Aſſyria*, 2 King. 17. 3. See the unconſtancy of worldly honours, *Hoſhea* to day a King, to morrow a priſoner; hence hee is called a bubble, or foam, that ſoon vaniſheth, *Hoſ.* 10. 7.

2 Hee breaks Covenant with the King of *Aſſyria*, conſpires againſt him, and ſeeks to *So*, the King of *Egypt* for aid, refuſing to pay the annual Tribute which hee had covenanted to pay. Upon this *Salmaneſer* ſhuts him up, and bindes him in priſon, *Verſ.* 4. This was done (ſaith *Sanctius*) after the City was taken, though by a Prolepſis it is mentioned before. This is the fruit of Treachery and Impatience; when men ſeek by indirect means to get out of troubles, they do but double them, and multiply ſorrows to themſelves.

Rex ipſe captus fuit, & vinculis addictus, nam licet Paulo ante, V. 4. in vincula dicatur eſſe conjectus, id tamen dictum eſt per Prolepſim, quæ ſæpe ante ſuum tempus narrationem anticipat. Sanctius.

3 This is not all, for judgement doth not onely light on the King, but on his Kingdome alſo. *Samaria* the Metropolis, and chief City, is taken by *Salmaneſer* King of *Aſſyria*, after three years ſiege, and the whole Kingdome overthrown. The *Iſraelites* are carried captive out of their own Land into *Aſſyria*, and a mixt people of forraign Nations are planted in their Land, who made up a Mongrel Religion, conſiſting of Paganiſm, and Judaiſm, fearing the Lord, and ſerving their Idols too, 2 K[illegible] 17. 33. *ult.*

Hee that would ſee more of theſe twenty Kings of *Iſrael*, let him peruſe *Joſephus* his Hiſtory. *Alſteeds Encyclopæd. Hiſtor. l.* 32. *c.* 17. *p.* 2039.

Seeing all theſe twenty Kings of *Iſrael* were ſo wicked, wee may

Obſerve 1 *That few great men are good men.*

From the diviſion of the ten Tribes, to the captivity of Iſrael,

Iſrael, there was not one good King of *Iſrael*, that Kingdome remained Idolatrous, from firſt to laſt. There was a continued Series of Idolatry that did run thorow the whole race of their Rulers. They ſhould have ſeen to their people that they had lived in godlineſs and honeſty, and they were a means to lead them in paths of ungodlineſs and Idolatry; They ſinned directly againſt their office, for God ſets up Magiſtrates to rule for him, but theſe lead their people from him. All other creatures obſerve the word of Gods command, and fulfil the end of their Creation, and are therefore called Gods ſervants, *Pſal.* 119. 92. *All are thy ſervants.* The Sun, Moon, Stars, Plants, Brutes, all act in their Orbs, and Spheres for their Creators praiſe; onely man rebels againſt him.

2 All theſe Kings followed the example of a wicked *Jeroboam* againſt the Rule.

3 They periſht not alone, but drew their ſubjects with them into perdition; yea *Judah* was in part infected by them, 2 *King.* 17. 19.

4 They acted all this againſt the warnings of Gods Prophets, againſt ſignal mercies and judgements; all which ſerves to clear the juſtice of God in their total extirpation and ruine; wee may ſtand amazed at the ſtupendious patience of the Lord, who bare above two hundred years with ſuch a ſucceſſion of Idolaters, and evil doers; when if his patience had not been infinite, and every way like himſelf, hee would not have born two hundred daies with them.

Great places corrupt many, ſcarce ever better any. It is folly therefore for any ambitiouſly to ſeek Kingſhip, and high-places, from whence ſo many have broke their necks. We ſhould rather pitty and pray for great men, than any way envy them, ſince they are expoſed to ſo many dangers, and great tentations.

Neſcitis amici quid ſit imperare, nam & gladii, & tela cervicibus noſtris a noſtris impendent, imminent haſtæ, undique ſpicula, ipſi cuſtodes timentur, ipſi comites formidantur, non cibus pro voluptate, non iter pro authoritate. Adde quod omnis ætas in imperio reprehenditur; ſenex eſt quiſpiam? inhabilis videtur. Si juvenis, ineſt furor. Dixit Saturninus *apud Flavium Vopiſcum.*

2 *The end of wicked men is miſerable.*

What ever the good mans beginning may bee, bee it never ſo bluſtrous and rugged, yet his end is peace, *Pſal.* 37. 37. On the contrary, let the wicked mans beginning bee never ſo pleaſant

pleasant and plausible, yet his end is sorrowful. A good man begins like a Tragedy, but ends like a Comedy; but a wicked man begins like a Comedy, and ends like a Tragedy. Of those twenty Kings of *Israel*, eight of them at least, if not nine, died violent and untimely deaths; the other twelve, though they died in outward peace, yet had they no true inward peace; how could they, when their Idolatries and spiritual whoredomes were so many? The higher men are, the more hurt they do, and so are neerer to judgement.

The Kings of *Judah*, as they were generally better men, so they lived longer than the Kings of *Israel* did, and came not to such untimely ends, but few of them, *viz.* four, *Joash*, *Joram*, *Ammon*, and *Josiah*. Besides, in the time of the twenty Kings of *Israel*, there were but eleven over *Judah*; and of those, *Asa* by name reigned in the time of eight several Kings of *Israel*, and those of five several stocks; and *Uzziah* reigned in the time of six other Kings of *Israel*, of which four were of other stocks. It will bee our wisdome to take heed of those rocks against which so many have ruined themselves, *Sit aliorum perditio, tua cautio*; Let us live by Rule, not by Example, and then peace will bee our portion, *Gal.* 6. 16. The godly Kings of *Judah*, that kept purity of worship, and went hand in hand with the Prophets, they flourisht, and were victorious. So good it is to walk in Gods way, and keep to the Rule, *Josh.* 1. 8. But the Kings of *Israel* had loss upon loss, and vexation upon vexation by enemies within and without, till they lost Life, Land, and all. So ill it is to walk in carnal by-paths against the Rule.

See Mr. *Strongs* 31. Serm. on Josh. 1. 8. p. 617.

3 *That Succession, Antiquity, Universality, are all but vain without Verity.*

The Idolatrous *Israelites* here might have pleaded all these for their Idolatry, it doth not therefore follow that it was just and good. *Genebrard* confesseth, that of fifty Popes in order succeeding one another, there was not one good. They were all Apostatical, not Apostolical.

Genebrard in Chronol. ad annum 901. *Catholici non Catholici, Papæ, Papæ; Cardinales, carnales; Dominicani, Dæmoniaci; Jesuitæ, Jesuwitæ.* River.

4 *Such as partake with wicked men in their sins, shall also bee partaker with them in their plagues.*

Iſrael here follows their twenty Kings in Idolatry, and now they muſt follow them into captivity and ruine; if you would not partake of others plagues, bee ſure not to partake with them in their ſins, *Rev.* 18. 4.

HAving ſhewed before that Impudency in ſinning is a forerunner of ſome judgement approaching; I ſhall now give you an inſtance of the Impudency, Anarchy, and Blaſphemy of our times. The bare reciting of this ſinful, ſenſeleſs Pamphlet, is confutation ſufficient.

Here you may ſee what is the fruit of that *New-light* ſo much cried up by ſome; it teacheth men to diſturb Congregations in Gods worſhip, to bring Pockets to Church, and openly to ſow them on the Lords day, to rail on Gods Meſſengers, and call them lyars, to lay their Baſtards at Gods Door, and father all their abominations on Gods Spirit. *The Spirit moved*, and *the Lord* (ſaith this deluded, hardened wretch) *ſtirred him up, and commanded him, &c.* And ſhall not the Lord viſit for theſe things? if Rulers will not, hee certainly will. Theſe talk much of the *Spirits* leading them, but certainly it is an *ill ſpirit* that leads them; for God is the God of order, and not of confuſion; his Spirit is the Spirit of Peace and Purity, and teacheth men to act according to the word, and not according to their own brain-ſick *deluſions*. As for his vain ſcrupuloſity, in not daring to uſe the ordinary names of our months and daies, you may ſee this excellently confuted by the learned Dr. *Reynold*, in his Commentary on *Haggai*, Ser. 1. p. 8, 9, 10.

In the year 59, *in the fourth month, the laſt day of the month, being the fifth day of the week,*

THe preſence of the Lord was felt within mee, and in his light hee let mee ſee what his pleaſure was with mee; it was clearly ſhewed mee that I ſhould go to the Steeple-houſe in *Aldermanbury*, the firſt day of the week then following, and take with mee ſomething to work, and do it in the Pulpit at *their ſinging* time.

At which ſight I found much unwillingneſs in my ſelf, yet firſt in-

ſitting ſtill with trembling, there came upon mee a very great weight, preſſing mee to obedience; yea a heavy burthen was felt, till I had conſented to obey; I felt the weight to encreaſe; oh how hard my unwilling will was to yeeld, but the Lord ſtrengthened mee, and having conſented, I found a little eaſe, yea I did reſolve in the power of the Lord to go on: *I purpoſed to carry with mee a Pocket to ſow.*

So the firſt day morning being the third day of the fifth month after the eighth hour one of the Doors being open, I paſſed in, thinking to get into the Pulpit to hide my ſelf there till their ſinging time, and then get up and work; The Sexton ſpying mee, took mee by the arm, ſaid, friend, wee do not open yet, for it was their Communion day, as they call it: but the time I was in, I found that the Galleries were higher than the Pulpit, and I ſhould have been diſcovered before their ſong began; I ſee the Clerk giving Tickets: ſo about the ninth hour their Doors were opened, I paſſed in as one of their own crowd, the throng came in very faſt, I gat into one of the Galleries to ſpy if poſſible to get in the Pulpit ſome way, but I found none at that time, ſo they began to read, and I came down, and finding no way to get into the Pulpit, I came to the Table that is prepared for that troop, I thought to get upon the Table to work, but the Table was ſet round with young men, and when they began their ſong, they laid on their hats upon the Table, ſo I ſtanding ſtill waiting on the Lord, having a great minde to do the Lords work, their ſong being up, my hat offended them, they took it off, and caſt it away, and one of the young men gave it mee again, I put it on, and it offended again, in ſo much that *Piercefall* did perceive mee, who came violently, and took my hat off to fling it away, but I held it, then hee took mee by the hair of the head, and dragg'd mee out, and as one of their own company teſtified to his face that hee ſtruck mee, but I cannot ſay that, but a luſty red hair'd man did ſtrike mee, I ſuppoſed him to be an officer in that hateful place, but *Piercefall* after hee had dragged mee out by the hair, ſaid, Sirrah, Do you not know *William Dwike*, I ſaid nay, for I did not know him; Sirrah, ſaid hee, I put him in priſon, and fined him ten pound, and you muſt bee ſerved ſo too, and ſo charged the Conſtable with mee, and went *himſelf in* again, and received the Sacrament for all

The Conſtable told mee that I might go away if I would, but in again I muſt not. So I ſtood a while, and finding in my ſelf no conſtraint, I paſſed away towards *More-fields*, finding a little eaſe from the weight of the burden, being faithful to what might bee done at that time: but the ſixth day of the week, being the eighth day of the month, ſitting at work in my Shop but not on the Shop-board, the burden of the Lord came upon mee, and the light making manifeſt the ſame thing that was not yet done, muſt bee done, and the Lord would not diſcharge mee, but laid a neceſſity upon mee. I beholding this with trembling and fear, I did reſolve in the power of the Lord not to eat nor drink, till I had performed the Lords requiring. So having purpoſed in heart, I greatly deſired the Lords aſſiſtance; and it was ſhewed mee how to do it, and the Lord made way for mee.

So the firſt day of the week, being the tenth day of the fifth month, I waited opportunity till the ſinging time began, which when I heard, I paſſed in, but being fearful to bee taken with the hat again, and ſo loſe my main buſineſs, for the Lord: I ſtept out again, but ſtayed not, I came in again, I lookt towards the Pulpit, and ſpied the Pue door open, that the Prieſt might paſs up the Pulpit. So I waited, thinking that *Edmund Calamy* would go up the Pulpit, I intended to get in before him; for thought I, that boy that ſits upon the ſtairs, will open the Pulpit door for the Prieſt, and I will get in before, but no Prieſt came, whereupon in the power of the Lord, I fixed my eye upon the Pulpit, and I ſpied an Iron hook, and I paſſed thorow the Pue up the ſtairs, and unhookt the door, and pulled twice, and gat it open, and *I ſate my ſelf down upon the Cuſhin, and my feet upon the ſeat where the Prieſt when hee hath told out his lies doth ſit down, and having my work ready, I pulled one or two ſtitches.* The people loſt their ſong, and ſome cried, pull him down, ſome break his neck down, and a luſty fellow came up, and did intend to do mee a miſchief, *and rang my neck, as if hee would have wrung it in two.* So I let go my hold, and hee flang mee down ſtairs, but the Lord preſerved mee, and I felt no hurt; for having *done that which the Lord required mee to do*, I was full of peace; and it had been little to mee if they had there taken away, or killed the body. For I was full of joy, and they were *full of* wrath and madneſs; ſo they tore my Coat off, and my *hat*, and dragged mee out, and one took mee by the hair, and

flung

ſlung mee upon the ground, and ſome that was without ſaid, why do yee uſe the man ſo? but I gate up again, then they dragged mee quite out into the ſtreet, and there held mee, and while they held mee, one came, and gave mee a violent kick on the ſhins, and ſaid, hee could finde in his heart to knock mee down, hee made my ſhin bleed, and another kickt mee on the other ſhin, but did not much hurt, another ſaid that I had been ſome notorious ſinner heretofore, and now came to do ſomething that might merit; Preſently the Church-warden, as they call him, came out, and hee and the Bell-toller carried mee away to the Counter, till their Sermon was ended, as they call it, then they carried mee away to *Pauls* Yard, to ſtay for the Mayor, but the Serjeant ſaid, hee would carry mee away to the Mayors houſe, and there ſtay mee till hee came in, ſo hee did: And all the way thorow *Paternoſter-Row* as I went, the boyes kickt my heels, ſo then the Mayor came in, and they told him that I was at work in the Pulpit; then ſaid hee to mee, Wherefore did you work there? I ſaid, *in obedience to the Lords commandement*; hee ſaid, It was a falſe ſpirit, and ſaid hee, Where are your ſureties? I ſaid, The Lord was my ſurety; hee ſaid, The Lord would not bear mee out in this thing; ſaid hee to them, Carry him again to the Counter; ſo they carried mee back again, and there I was till the third day.

Now let all ſober people judge whether I did this thing out of envy againſt either Prieſt or People.

Yea further, I ſay, the Lord God lay it not to their charge, who have ſaid that I did it in malice, deviliſhneſs, and envy; it is the deſire of my ſoul that they might bee ſaved,

And ſo do write my name, being a Priſoner for the Teſtimony of the Lord in the Common Gaol in Newgate, London, *Committed the* 15*th. of the* 5*th. Month*, 59.

Solomon Eccles.

FINIS.

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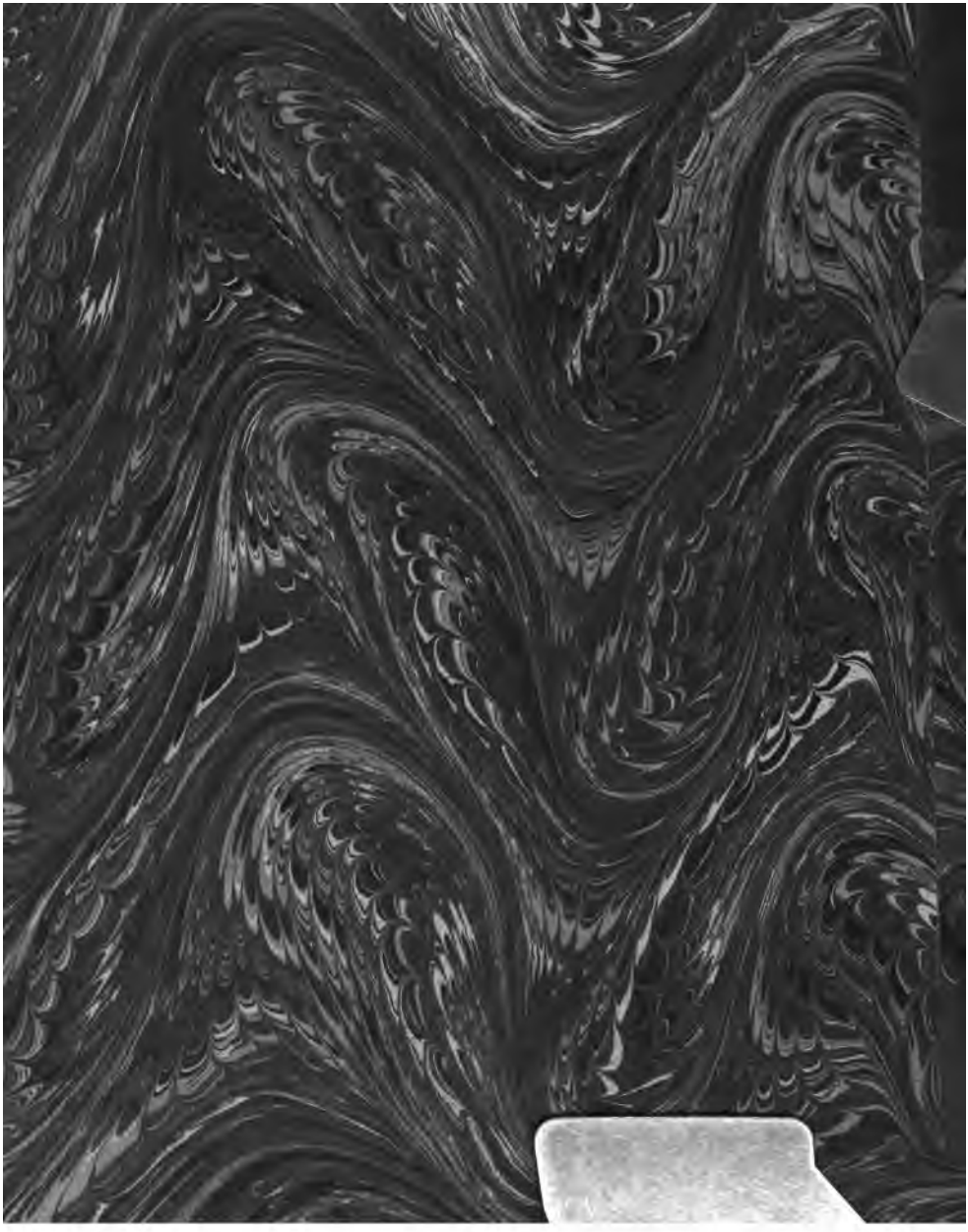
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